THE HOPE OF the Faithfull.

Declaringe Breefelye and clearly the Reſurrection of our LORD IESVS CHRIST paſt, and of our true eſſentiall bodyes to come: and playnely confuting the chiefe Errors, that haue ſprong therof, out of the Scripture and Doctors.

With an euident probaion, that there is an eternall life of the Faithfull, and an euerlaſting damnation of the vnfaithfull.

Tranſlated by M. Myles Couerdale out of high Dutch.

To the Christian

READER, GRACE and peace.

VERYE MAN muſt needes confeſſe, that this is nowe a lamentable time. In the which the world is not only vnquieted with warrs, dearthe, ſickneſſe and ſuch like: but alſo ſtandeth euer more and more in greater pearill, thorovve vices euery where baring the ſwindge. So that it is to be feared if wee baniſhe them not the ſooner, vvee and our poſterity ſhall yet come into farre greater ſorowe, then vve are already wrapped in. For if one ſhould barely, and vvithout all rhetorical amplifications, but reherſe

only the great pompe, vainglory, riot, fornication, open idolatry, periury &c. of mighty men & rulers, vvhich vvaſte the world miſerably, the ſpace euen of many dayes would ſcaſe be any thing ſufficient thereunto And vvhat heapes of vvickedneſſe prinate perſons doe adde vnto the ſame, al wiſe men ponder by themſelues. For if we goe into our ovvne boſomes, vve find that vve altogether vvill vvholly fashion and frame our liues after the worlde: ſeeking vaine pompe and priuate commodity for our owne luſte, vvith ſure shame and publike diſcommodity to others loſſe.

VVhich all are vndoubted tokens, that the lawe and loue of God, is litle eſtemed among vs. VVhich with greeuous threates forbiddeth the foreſayd and other vices, by ſtraighe commaundement forcing, and ſure rewardes alluringe vs, to the contrary dealing Neither may we thinke but that ſuche vices daylye vvill encreaſe till the time they ouerwhelme vs, excepte the contempte of Gods lavve (being the only ſufficient vvelſpring of al vvickednes, for which the wrath of God is kindled, and his bitter curſe wil fall vpon vs) ſet apart, the ſame worde bee had in greater price & reuerence. For why, vvhat godlines can bee hoped for of them, which

vvhich hold nothing of God, the only fountaine of goodnes, and laughe his worde to ſcorne, of whom vve can knovve nothinge, but that it is there ſhewed vs: ſaue that ſmall knowledge, that is of beholding of the creatures, vvhich neuertheleſſe declareth rather that there is a God, then vvhat he is, & how he will be pleaſed. And though al the ſcripture ſerue vs to inioy Gods bleſſings, yet as in a compound medicine, all the ſimples being holſom, ſome one may leſſe be ſpard thē the other: ſo the articl of the reſurectiō, clearly and oft inculcated in Scripture, is moſte auaileable, ſo that it being vnknown, al vices ſvvarm and rouſt in vs. For we, not conſidering our end, wherein ſaluation & life ſtandeth: or paynes prepared for the accurſed, will but ſtaine our ſelues in voluptuouſnes. For vvho ſo knovveth but the flesh in thys life, why should he not thinke, as good take it as leaue it, and beſte to make the moſte of that which at laſt ceaſſeth. The Ethnikes being in this caſe, ſayd: liue merelye while yee be in the world: and eate we and drinke we luſtely, tomorovve wee shall dye, which all the Epicures proteſt openly, and the Italian atheoi in like practiſe, and no vvorſe man then a Pope, in our dayes hathe geuen the like definitiue ſentence, among his Courte

deuines of the ſoules immortality. the ſtorye is knowne, Contrariwiſe, the learned in Goddes vvorde, knowing that this life is a death from ſinne, and a vvaye to the life to come, vvhich Chriſt with his Croſſe hath opened vnto them, for deſire thereof runne forth in the race of godlineſſe: aſſured of the reward, ſith Chriſt therefore bidding death battaile, that vve might liue, hath broken her bondes and riſen againe. For goodes are not the poſſeſſors, (as the Philoſopher ſayth) and Chriſte alludeth in the parrable of the tvvo ſtrong men, but the more valiant mans. VVherefore, gentle reader, I hauing this litle but abſolute worke, of Chriſtes and our reſurrection, and that there is an eternall life and damnation, vvherin the deuill hath ſore aſſaulted the church, by men, (this onely excepted) of greate authoritye and learning: thought it my duety, to put it in printe, not keeping that priuate which might doe ſuch good common. The matter is plain in ſcripture: yet learne we better, thinges called in queſtion, and forced to vs by reaſon. VVherfore not to ſtirre vp Gods grace in vs by imbraſing ſuch treatiſes, were to tempte God, and extincte the ſpirite.

For the ſcholler leatneth of his ſchoole fellovv, that he perceiued not by his more ler-

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ned maister and vnderstandeth him euer after the better: and so men further one another in scriptures. VVhich as I mean in printing, if thou desire in reading, the Lorde no nay shall graunt our request: which geueth blessing plentiously e to all suche, as aske it constantly. To whom giue honor & thankes from hart, for the good that thou reapest in his creatures.

Fare well.

¶ The first parte of THIS BOKE, INTITLED THE HOPE OF THE FAITHFVL, vvhich entreateth of the Resurrection and Ascention of Christe, with the fruite and commoditie thereof.

¶ The Contents of this booke, and the Authors purpose.

The first Chapter.

¶ Onsidering that, by the Euangelists, and by all the Apostles

postles, ther is nothing wrytten more diligently, then touching the resurrection of the Lord Jesus Christ: my purpose is, some what more largely to talk of the same, and of the glorious ascension of his body into heauen: Item of the resurrection & ascension of our owne bodyes: of the damnation of vnbeleuers, of the hope and eternal life of the blessed. And this I mynd to do, only vnto the honor, laude & prayse of our Lord Jesus Christ: that the mistery of the holy gospel, may be set forth and opened, to the cõmoditye & edifying of the faythful, and that of euery man, it may be plainly vnderstanded, howe great

great thinges are prepared and geuen vs of Christ. This mater also doth specially belong to the declaration of the holy Gospell, forasmuch as the best fruite of ỹ gospel is conteined and taughte therein. Therefore if I wryte ought herein more largely, I do nothing that concerneth not my purpose. Yet I intende also to kepe a measure, & not to open euery thing, that hereof might be wrytten, but only that which is cheefest, & most necessary of all.

CHAP. 2. That the Lord verelye rose vvith his body.

THat our lord Jesus Christe, with his owne very true body, did verely arise from ỹ dead,

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it shalbe expedict afore al things to testify and proue. Therfore let the first witnes, (euen our Lorde Jesus Christ himself) come forth now and beare vs recorde out of the Prophets, concerninge hys
Math. 12.40 true resurrection. Like as *Ionas* (saith he) was three dayes and three nightes in the whales belly, so shal ỹ sonne of man be three dayes & three nights in the hart of the earth. Nowy did not the fish cast vp to the dry land any other for *Ionas*, but euen the same *Ionas* himselfe, whome he had swalowed. Therefore the verye same true body of the Lord also, that was buryed, rose againe. Which thing the holye Apostle

Paule

Paule minding perfectly to expres, said: first of all I deliuered vnto you (or taughte you) that which I receiued: how ỳ Christ died for our sinnes, agreing to ỳ scriptures: and ỳ he was buried, and that he rose again the third dai, according to the scriptures. 1.Co.15.3.

Lo, what can be spoken more euident and plain? He that dyed for our sinnes, and was buried, euen he himselfe the verye same rose also againe. Of this now it foloweth, that the very true substantiall body of our lord did rise again: for euen the same dyed & was buried. But to the entent ỳ it might the sooner be beleeued, Paul the holy teacher declareth fur-

furthermoze, ẏ he ſpeaketh this accoꝛdinge to the contentes of ſcripture, and that the ſame was taughte in the ſcriptures afoꝛe, meaninꝯ vndoutedly the Lawe and the Pꝛophets.

Neuertheleſſe, we will nowe bꝛing foꝛth the true and euident teſtimonies of the Angels, who in *Matthew*, *Marke*, and *Luke*, ſpeake vnto the women, ẏ came to the ſepulchꝛe: *Ye ſeeke Ieſus of Nazareth, him that was crucified. Why ſeeke yee the liuinge among the dead? He is riſen, he is not heere. Beholde the place where they had layd him Remember howe hee ſpake vnto you, while he was yet in Galile, ſaying,*

Math.28.5
Marke.16.6
Luke.24.5

ing, that the ſon of man muſte be deliuered into the hãds of ſinfull men, & be crucified, & the third day riſe againe. Therefore goe quickly, and tell this to his diſciples, that he is riſen frõ the dead. And beholde he ſhall goe before you into Galile: there ſhall ye ſee him, as he himſelfe told you,

Theſe are the woꝛdes of the Angels, which (if al circumſtãces be thoꝛowly well cõſidered) do plainly declare, that the very true body of the Loꝛd did verely aꝛiſe from the dead. The womẽ come & ſeeke the body of ꝑ loꝛd, deſiring to annoynt it: therefoꝛe the queſtion is, touching the body of Chꝛiſt. The Angels alſo

ſpeake

speake of ỳ true body of Christ, & make answere, saying: *Ye seke Iesus of Nazareth.* Wherevnto they added distinctly, him ỳ was crucified. Now are we sure that his verye true body was crucified and died. *He* (say they) *namely that dyed, euen Iesus of Nazareth, the same is become aliue againe. Why seeke yee the liuing among the dead?* The Lord died of a truthe, but death muste not haue dominion ouer him, nether must his bodye putrifye or corrupt, as other mens bodies doe, according as holy Dauid sayde before: *Aforehande, I sawe God alwayes before me: for he is on my right hand, that I should not*

Psal. 16. 9.

be

be moued. Therefore did my hart reioyse, and my tongue was glad. Moreouer also my flesh shall rest in hope, because thou wilte not leaue my soule in Hell, neither wilte thou suffer thy holye one to see corruption. Thou hast shewed me the waies of life, thou shalt make me full of ioy with thy coũtenaunce and at thy righte hande ther is pleasure for euermore.

These wordes extend wholly vnto Christ, according as the 2. excellent Apostles, namely *Peter* in the second, & *Paule* in the 13. of the Acts, doe declare. Out of the Angels wordes also is it come into the articles of ẏ crede as we all cõfesse wt these words:

Reade the whole of the 2. to Peter. Acts. 13.30.

He

He roſe again frō the dead. This word (*from the dead*) doth truly expreſſe the death and reſurrection after this ſenſe. He died, as other men alſo doe, according to the law of nature. And euen in ỳ ſame fleſhe, which he therfore toke vpō him that he might die, receiued he immortalitye by reſtoring it to life again. Therefore ſay the Angels: he is riſen again. But that thing riſeth not vp, which fell not afore: therfore euen the ſame bodye of Chriſte, that fell in death, is from death riſen vp againe.

Moreouer, they name alſo the place where he was layde, to expreſſe perfectly, that ỳ very true

body

body was risen, saying: *Beholde the place wher they layed him.*

The mortall body of the Lorde hath his certaine place, yea his owne place (that the *Logicians* cal, Vbi, that is to say, where) in the which he was layd. And as he now is become immortall, he hath his owne place again. For if the body that was rayſed vp, were euery where, then had not the Angels sayde: *Beholde the place where they layd him.* Yea, they had not bene able to shewe any one place, wher he was not, if the immortall body must be euery where. But now they shew a place, in the which the immortall body was not, and that with

playne expresse wordes, saying: *He is not here.* Of this nowe it followeth, that the body of Christ which is but in one place, did verely rise again. In the gospell of S. *Iohn* also the sepulchre clothes wherin the Lord was wrapt (as the hed cloth, & that which was about his body) are mentioned, as strong testimonies of the body risen vp: which clothes *Peter* and *Iohn* did perfectly see. Furthermore, the Angels proue his very true resurrection out of the word of God, and say, remember what he sadd vnto you while he was yet in *Galilee: the sonne of man muste bee deliuered into the handes of sinfull men. &c.* With

these wordes will they instructe vs, that the sonne of man, a very true body, is truly risen againe. They say moreouer: *goe quickly, tell his disciples, that he is risen from death.* Now was the body dead, and (as all mens bodyes ꝺ die) laid in the graue. And euen ꝺ same body was made immortall, & rose again from the dead. He shal goe before you into *Galile*, yea before you shall he goe, wt a true body that moueth from one place to another: there, as in a certaine place, shall ye se him. Ye shal se him I say: for with a visible & palpable body is he risen, as ye are told by the Lorde himselfe, who can neither lie nor deceiue.

CHAP. 3 Appearings of the body rayſed vp.

HEreunto extende the manifold appearings or opē shewings of Christ, mentioned by the Euangelists: In *Mark* it is wrytten thus: *When Iesus was risen early the first day after the Sabbothe, he appeared firste to Mary Magdalen.* To whome in the gospel of *Iohn*, he saith: *Goe to my brethren and tell them: I goe vp to my father and your father, to my God and your God.* *Nowe when she came to the disciples, she tolde thē that she had sene the Lord & that he had spoken such thinges vnto her.* In *Mathew* he meeteth the women,

Mark. 16. 9

Iohn. 20. 17

and

and sayeth: *All haile. Feare not, goe & tel my brethren, that they goe into Galile, there shall they see me.* Math.28.57

In holy S. *Luke* is mention made of two appearings. The firste, when he shewed himselfe to the two that went to *Emaus*, and opened vnto them the true resurrection of his bodye. Luke.24.13

The second, whē they wer returned againe to *Hierusalem*, they came to the Disciples, minding to shewe them, and to giue them to vnderstand, that they had sene and heard. Then preuented they them and sayd: the Lord is truly risen in deede, and hath apeared vnto *Simon*. Nowe while they were talking of suche thinges a- Luke.24.34

monge them ſelues, *Ieſus ſtoode in the middes of them, and ſayd: peace bee vnto you. But when they ſawe him, they were ſore afraid, thinking that thei had ſene a ſpirite or ſome other viſiõ, Thi ſaid the lord vnto them: Why are ye troubled: And why doe thoughtes ariſe in your heartes? Behold my handes and my fete.*

CHAP. 4. The body of Chriſt roſe again, not a ſpirite but a true body.

NOwe that no man ſhould thinke it to bee another body, which he had not afore his reſurrection, hee addeth thereto immediatly: *It is euen I my ſelf. Handle me, and ſee: a ſpirit hath not fleſh and bones, as yee ſee me haue.*

haue. And with that shewed hee them his handes and his feete

With this euident testimony of the Lord, was S. *Augustine* moued, boldly to saye, that they enght not to be heard, wihch deny the body of the Lord to haue risen againe, as it was layed in the sepulchre. For if it were not so, he would not haue said to his disciples, after the resurrection: *Handle mee and see, for a spirite hath not flesh & bones, as ye see me haue.* Nowe is it as much as to rob God of his honour, if any man would thinke, that the lord who is the truth it self, had in any thing, that he spake, not sayd the truthe, &c. *Thomas* was not

De agone Christiano cap. 24.

there, when ỳ Lord shewed him selfe aliue vnto his disciples: but when he came againe, they tolde him with great ioye, what they had sene & heard. Neuertheless hee thoughte it had not bene as they spake and sayd: *Excepte I see in his handes, the print of the nayles, and put my finger into the holes of them, and my hande into hys syde, I will not beleeue it.* Therfore after viii. dayes, when the disciples were assembled together againe, & Thomas with them, Iesus commeth in, while the dores wer shut, and standeth in the midds amonge them, and saith: *peace be vnto you.* Afterwarde sayde hee vnto Thomas:

Iohn. 20. 25

reach

reache hither thy finger, and beholde my handes, put thy hande here also and lay it in my syde, & be not faithlesse, but beleeuing. Thomas answered and said vnto him: *my Lorde, and my God.* For S. *Paule* also in the fyrste chapter of the Epistle to ꝑ *Romaines* doth out of the resurrection of our Lord, proue the godhead thus: which was borne of the seede of *Dauid* after ꝑ flesshe, and euidently declared to be the sonne of god after the spirit that sanctificth, and by that he rose again from the dead, namely Iesus Christ our lord. What cā be spoken more plaine, more euidēt ꝛ more certain? For freely did Rom. 1. 3. 4

the Lord sette before their eyes his body, which was hãged vpon the crosse, that they might see it & handle it. For the body was pearsed with nailes, and marked with the prints therof. Out of this now it foloweth, ỹ the lorde with his true body, did verelye rise again, and not a spirit. And further, the Lorde also sheweth himselfe vnto the seuen, which then were in *Galile*, fishing at ỹ sea of *Tiberias*. The Euãgelist
Ioh. 12. 2. 12 addeth likewise therunto, that it was not expedient for any of the Disciples to aske him who hee was: for they knewe that it was the Lord. In the 28 chapter of
Math. 28. 16 *Mathewe*, the eleuen Apostles saw

saw the Lorde and worshipped hi, as it is declared afore. Some think, that the same was the excellent appearing, ẏ Paul speaketh ef, saying: *Afterward was he sene of moe then fiue hundred brethren at once: of whom many are aliue this day, but some are asleepe (or dead.)* And in ẏ same place dooth the Apostle make mention yet of two moe appearinges, saying: *after this was he seene of Iames, then to all the Apostles. And laste of all he was seene of me, as of one that was borne out of due time.* 1.Co.15.5.6

Luke the Euangelist, in the beginning of the Actes of the Apostles, hath in māner collec-

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ted all the probations together. The Lorde (sayeth he) shewed himselfe aliue vnto his apostles after his Passion, and that by manye tokens appearinge vnto them forty dayes, and speaking of the kingdome of God. S. *Peter* also, instructing *Cornelius* in the Faythe of Christe sayde: *We*

Acts.1.3

Acts.10.28 *are witnesses of all thinges, which he did in the lande of the Iewes, and at Hierusalem, whom they slue and hanged on tree. Him God raysed vp the third day and shewed him openly not to all the people, but vnto vs witnesses chosen before of God for that intent: which did eate and drinke with him after he rose frō death*

With

With theſe plain probations & teſtimonies (as I ſuppoſe) it is euidently declared, & ſufficiently ſhewed, ỳ our Lord Ieſus Chriſt with his owne verye true body, which hanged on ỳ croſſe, did vereli riſe from the dead. As touching the glorificatiõ, I ſhall ſpeake therof, when I come to ỳ reſurrection of the bodyes: and there will I ſhew more, that the glorification doth nothinge minishe the veretye or truth of the body, reade the ſixt chapter.

CHAP. 5. The fruite of the Reſurrection of Chriſt.

NOw I wil declare the occaſion, why I haue with ſuch

such diligence, and so earnestlye preased vnto this, ẏ Jesus christ w̄ his true body did truly rise againe. That is, how profitable & necessary it is, so to beleeue, and what fruite the true resurrection of Christ, doth bring & engender vnto vs. And albeit, that hereof, as of a plentifull treasure, much might be spoken: yet wil I comprehend it all in a short summe. Though we be cōplete & made perfecte thorowe the deathe of Christ, while the iust iudgement of God is satis-fied, ẏ curse takē away, & the penalty recompensed and payd: Yet saith *Peter*, ẏ we are born again, thorowe the resurrectiō of Jesus christ, vnto

aliuing hope. For like as Christ with his resurrection ouercame death, so standeth also ỳ triumph & victory of our faith, in ỳ resurrection of Christ. Therefore thorowe his death is sinne taken away, by his resurrectiõ is righteousnes broughte againe. For how coulde he wt his death, haue deliuered vs frõ death, if he himselfhad of death bin ouercome? Or how could he haue obteined the victory for vs, if he had bene destroyed in the battell himselfe? Therfore thorow death, is death discomfited, and with the resurrection, is life to vs restored.

Hereof commeth it, that Paul 1.Cor.15.17
sayth: if Christ be not risen, then

is

is your faith in vaine, and ye are yet still in your sinnes: and so they that be a sleepe in Christe, are lost. And to the Romaines, Rom.4.25 *Christe* (saith he) *was deliuered vp for our sinnes, and rose againe for our iustification.*

Hereunto serueth it also, ỹ he wryteth in the 10. Chapter. *If thou confes the Lorde Iesus with* Rom.10.9 *thy mouth, and beleeue in thine hart, that God raised him vp frō the dead, thou shalt be saued.* To Phillip.3.8 the *Philippians* he sayeth moreouer: *I count all thinges but losse for the excellent knowledge sake of Iesus Christ.* Out of all thys is there yet another thinge concluded, namely: that not onli iust

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is restored vnto vs, but also that in the resurrection of the Lord, the immortalitie of the soule is grounded faste and sure. For so sayth the lord himself in the gospell: *I am the resurrection and the life: he that beleeueth on me, thoughe he were deade, he shall liue: and whosoeuer liueth and beleeueth on me, shall neuer dye.* Iohn.11.25

Yet another fruite also receiue we out of the resurrection of the lord: namely that we are assured out of doubt, euen as if we had receiued writing & seale thereof, your owne bodies likewise shall rise from death: forasmuch as in the true resurrection of the body of Christ, our resurrection hath

a fast and vnmoueable grounde.

1.Cor.15.20 For Paule sayeth: *Christ rose from the dead, and is become the first fruites of thē that slepe. For by one man came death, & by one man came the resurrection of the dead. For as by Adam all die, so by Christ shall all be made aliue, but euery one in his owne order. The first is Christ, then they that are Christes. &c.* Now he that is ẏ first can not be a lone: the head also shal not forsake the mēbers. Seing then ẏ Christ the head is risen, it must needes folowe, that we also, as members muste rise again. For euen in ẏ same place doth Paule conclude: *if the dead rise not again, then is not Christ*

risen

risen again. And finally oute of the wordes of the holye Apostle Paul we learn, that thorowe the ensample of Christ, ẏ was rayſed vp, we are not onli prouoked to take vpon vs a newe life, but that we also thorowe the power of Christe are renued, that wee might leade an innocent and holy life. And thus haue I briefely comprehended and declared the principall fruites of the resurrection of the Lord.

Rom.6.5
Collo.3.1

CHAP. 6 Of the true Ascention of the Lordes body, that rose a bodye and no Spirite, and of hys place vvhether hee vvent to be in.

MOreouer, it shall be expediente to knowe, to what

place the true bodie of the Lord was caried or came: whether it was layd in the earth againe or vanished away, or turned into ỳ nature of the Godhead, or otherwise chaunged into a spirite. In this poynt we affirm thus: The right old Christian faith, the vpright holy scripture, & the auncient Doctrine of the Christian church, doth teach, hold, and confes, that Iesus Christ, very God and mã, hath not layd away, nor mixt together, nor yet put of his natures, the godhead & the manhode: but ỳ he keepeth stil both ỳ natures in their properties vnblemished, & that he ascended vp to heauen very true God & man

For

for so we knowledge and confes in the Creede: *he ascended vp to heauen*. We finde also in the gospell of *Marke*: *so then, when the Lorde had spoken vnto them, he was receiued into heauen, and sitteth on the right hand of God.* Mark.16.19.

Item *Ruffinus* an olde wryter (who hath declared the articles of the faith) saith: he asc̄ded into the heauens: not thether where the word, that is God, was not afore (for he was euer stil in heauen and continued in his father) but thether where the word, that became man, sate not afore. Yet wil we declare this more plainly out of ỳ gospel of *Luke*, where it is wrytt̄e thus: *and he led them* Ruffinus. Luke.24. 50.51.

out into Bethanie, and lift vp hys hands and blessed them. And it came to passe, as he blessed them, he departed from them, and was caried vp into heauen.

Nowe if thou ponder euerye thing heere thorowly, thou must needes acknowledge, and being ouercome with the truthe, thou must needes confesse, that the very true body of the lord was not layd away, neither turned into the nature of ꝑ Godhead: but he a very true mã, who at one time is but in one place, ascended and was taken vp into heauẽ, as into one place. *He led them oute,* saith he. Who? I pray the. Euen the Lorde Jesus, which vntill

then

then, by the space of forty daies, had in very deede truely shewed himselfe vnto his disciples, that he was risen from the dead with a very true essential body. Euen he, the very same that had taken vnto him a true bodi, led his disciples out vnto *Bethany*, & from thence brought he them farther to *Mount Oliuet*. And in ỳ same place, lifting vp his handes (no doubt, bodely & humain hands) yea with the prints & tokens of the woundes, i, e blessed them, namely his disciples: that is, hee saluted them, as the maner is of those that take their leaue of vs. And so departed he from them, & set his body corporally in hea-

uen, as in one place. For afterward it foloweth yet more plain *he departed from them*: that is, *he was caried into heauen.*

For, to be caried, may heare be spoken, onely of the body: and in suche sorte departed he from them, that his body was frō the earth taken vp into heauen.

And though al this be euident and plain in it self, yet by the Euaungelist *Luke*, in the Actes of the Apostles, it is set forthe and opened more manifestly. For afore all things he testifieth, ỳ the Lord rose w̄ his owne true body: *and that by the space of 40. daies with many tokens & euidences, he plainly proued & declared*

Acts. 1. 3. 9

his

his resurrection vnto the Disciples. And immediatly he addeth thereunto, þ euen the very same body was taken vp into heauen. *For when hee had spoken these things* (saith he) *while they beheld him, he was taken vp on hie: and a cloude receiued him vp out of their sight.* Lo, the Lord was taken vpp: yea euen in their eyesight was he taken vp on hie, so þ a cloude receiued his very true body away frō the sight of their eyes. I beseche you, what can be more aptly or more conueniently spoken of an essenciall body?

It followeth farther in the Euangeliste *Luke*: *and why they loked stedfastly vp towards hea-*

uen

uen as he went (marke that wel) *behold. two men stoode by them in white Apparrell, which also sayd: ye men of Galile, why stand ye gasyng vp into heauen? The same Iesus, who is taken vp from you into heauen, shall so come, euen as ye haue seene hym go into heauen.* Wherefore our Lord Iesus is departed vp into heauen, with his own true essentiall body: yea euen w̄ the same which he raised vp from ỹ dead. For euen w̄ the same verye true humaine bodye shall he come again vnto iudgement, according as the Lord himselfe sayd, & the Prophet *Zachary*, whose words (*Iohn* aledgeth: *They shall loke*

Zach.12.10
Iohn.19.37

on

in him, whom they haue pearsed.

Thus I trust it is sufficiently proued and declared, that the Lord Iesus, with his own verye true body which he raised from death, is gone vp into heauen. But to the intente that no man mistake this word (*Heauen*) or otherwise imagine any thing, ꝑ is darke or not vnderstād, wherby the simple being in erroure, may scarse know at ꝑ last where heauen is, or where Christ hath his dwelling: It shal therfore be needeful, briefely to declare, what the heauen is: and that the Lord w̄ his owne true body doth dwel in heauen, as in one place. For heauē is a certain assured place,

and

and not onely a name and declaration of the estate and being in heauē Therefore when it is said, Christ is gon vp into heauen, it is not so much as onely to say, he ha h taken vpon him an heauenly estate of beinge: but also, he dwelleth bodely in heauen, as in one place.

CHAP. 7. The diuers significations of this worde, Heauen, as it is vsed in scripture.

THis worde (*Heauen*) in the scripture, is vsed diuers and sundry waies. First for ꝑ whole firmament, which is called the heauenly host, or beutiful apparell of the heauens. Hereof haste thou redde in the eighte and nintenth Psalme.

Psal. 8. 1. 19. 1. 6.

It is taken also for the ayre which is aboue vs, as the Prophet sayeth: *he couereth the heauen with cloudes, to prepare rain for the earth.* Hereof cōmeth it, that the foules, which flie in the aire, are called foules or byrdes of heauen, that is to say, byrdes in the aire. Item, heauen also is vsed for a seate, habitatiō or dwelling, as: *the Lord hath prepared his seate in heauen*, and: *ye shall not sweare by Heauen, for it is Gods seat.* And though God be infinite, & can not be compassed about wᵗ any place (as the moste wise *Salomon* sayde: *The heauens, and the heauens of all heauens, are not able to conteine thee.*

Psal.146.

Psal.102.19.

Math.5.34.

3.Reg.8.

thee. And How should then thys house do it, that I haue builded?)
Yet the scripture calleth the heauen ẏ is aboue vs, a dwelling of God: which dwelling is ordeined for all faithfull & vertuous beleeuers, and is named the heauen. This doth Paule witnesse, saying: *We know, that if our earthly mansion of thys dwelling weare destroyed, we haue a building of God, an habitation not made with hands, but eternall in heauen.*

2.Co.5.1

Here is nowe heauen taken for the kingdom of God, for ẏ kingdome of the father, or ioy & eternal life, which is peace and rest. The heauen (I say) is a seat and dwelling of the faithfull or blessed

led beleuers: a determinat place also, in the which the Lorde Iesus was receiued, when he was taken vp into the heauen. And this doth the scripture plainlye declare vnto vs, namely ꝑ aboue vs there is a certain determinat place prepared for vs.

For Luke saith *he was receiued vp on hie, and a cloude tooke him vp away out of their sight.* Acts.1.

Item, *and while they loked stedfastly vpp towards heauen, the Angels sayd: the same Iesus, which is taken away frō you into heauen, shall so come, euen as ye haue sene him go into heauen.*

Who is so ignorant now, that he wotteth not where heauen is or

the

the clouds, or into which heauen the Apostle loked so stedfastly? Besides this, the holye Apostle *Paul* sayeth also: *our conuersation, freburgership or dwelling, is in heauen: from whence we looke for the Sauioure, euen the Lord Iesus.* Loe in heauen saieth the Apostle, is our dwelling. In which heauen, I pray you? Euē in the same whence we looke for the sauiour. Nowe is it euident from whence we wait and loke, seing ỳ the Apostle saith again: *wee which shal liue and remain, shalbe caught vp with them also in the cloudes, to mete the Lord in the air, and so shall we euer be with the Lord.*

Phil.3.20.

1.Thess.4.17

He

He saith also in another place: *if ye be risen again with Christ, then seke those things which are aboue, wher Christ sytteth at the right hand of God.* And therefore is the Lord Iesus gone vp into the heauen that is aboue vs, and namely into ẏ sure certaī place, which is prepared for ẏ blessed. Collo. 3. 1

And in the same heauen, as in a sure certaine place, doth Christ nowe dwell bodely.

Of this opinion also was holy *Augustine*, as in dede, it is right & agreeable vnto holy scripture. His words are found in the boke *ad Dardanum de præsentia Dei.* Holye *Fulgentius* in the seconde booke that he wrote vnto King Fulgentius

Trasimundus, is earnest to bring euery man vnto this vnderstanding: that the humaine kind and nature of Christ, which nowe dwelleth in heauen, is circũscribed, & in one place. With him also accordeth vniformly the holye martyr *Vigilius*, whose testimony I will now omit, and come againe to the holy scripture.

Vigilius.

The Scripture minding to shewe what is become of the body, that rose rgaine from death, and ascended vp, and where hee hath his dwelling, sayth simply and plainlye: hee sitteth at the right hand of God the father almighty. Thus nowe is the body of Christ come to ẏ right hãd of God,

Christ sitteth at the right hand of God.

God, ther sitteth he. But here shall it bee expedient to declare what the righte hand of God is, and what it is to sitte at Goddes right hand.

CHAP. 8. VVhat Gods right hand is, and to whom it is referred.

FIrst, the righte hand of God is not referred vnto god himselfe, but vnto men, that are on the right hād. So that first the right hand of God doth signify the eternal saluation, and the place of those, that be saued. This did holy *Augustin* teach, whose woyds I may well alledge, forasmuch as he also doth confirme & proue his opinion by the deuine and holy Scriptures. In his booke

Auguſt.de agone Chriſtiano. ca.26

de Agone Chriſtiano, he ſaith: we ought not to heare thē, that deny the ſonne to ſitte at the right hand of God. For they ſay, hath god the father alſo a right or left ſide, as bodies haue? Nether doe we vnderſtand that of the father. For with no bodely proportion can God be diſcribed or cōprehended. As for the right hand of the father, it is nothing els but ẏ eternall ſaluation, which he ſhall giue to all godly & faithful beleuers. In like manner is the left hand rightlye take for the euerlaſting damnation, ẏ ſhall come vpon the vnbeleeuers. So ẏ not of God, but of the creatures it muſt be expounded, ẏ is written

of

of the right & left hand. For euen the body of Christ also which is the church, shall come to ỹ right hand, that is, into saluation, as the Apostle saith to the *Ephesi-* Ephe.2.6
ans: He hath rayſed vs vp togé-
ther with him, & made vs ſit to-
gether with him among them of
beauē. For though our bodis as yet be not there, our hope neuertheles is there already.

The same holy *Augustin* saith also further in ỹ boke *De fide &* De fide & symbolo. cap.7.
symbolo. By the right hand (saith he) must be vnderstode the highest saluation, wher righteousnes peace & ioy is: like as the gotes also shalbe set on the lefte hande. That is, by reson of their sins &

wickednesse, they shal come into great calamity, troble & misery. All these are the wordes of holye *Augustine*.

CHAP. 9. What it is to sit at the right hand of God, howe Christ sitteth there, and what he doth.

AND thus nowe to sit at the right hand of God, is euen as much, as to be in rest: that is to say, all wretchednes & misery set aside, to liue a godly life, & to bee partaker of eternall ioye. Nowe that this word (*to sit*) is vsed in Scripture for rest, these places declare. In the 4. boke of *Moises* it is written thus: *shall your bretbren go to war, & wolde ye sit here?* And in *Micheas*: eue

Num. 32.6
Mich. 4.4

ry one *ſhall ſit vnder his vine & fygtree. &c.* Many ſuch places ther be. Wherfore now, whē ỳ ſcripture ſaith, ỳ the lorde Ieſus ſitteth at the righte hande of his father, it vnderſtandeth it chiefely of his humain nature: w̄ he toke vpon him, that the ſame being diſcharged and free from all trauaile & miſerye of man, is now all in ioy, & partaker of the kingdō euerlaſting. Thus ſaithe alſo *Rufinus* in his expoſition of the Crede: to ſit at ỳ right hand of the father is cōuenient for the manhead receiued, which is receiued thorow a miſtery. For to aſcribe that to the diuine nature it is vnſeemely, as though it had Rufinus.

a seate in heauen: but of the humaine nature it is properly vnderstand and spoken.

And the like yet did holy S. *Peter* teach afore *Rufinns* time, as
Acts.2.3 it is to see in the Acts.

But now might one aske what doth the son at the right hand of the father? Muste he alway sitte there, & be asmuch as made faste and bound vnto it? *Answere.*

The Lord Jesus, after his humaine nature that he toke vpon him, & which he put not frō him in heauen, hath now eternal ioye with his elect: he as the head w̄ his members ruling & reigning with all faithfull beleeuers forеuermore. Wherof we shal speak

more

more afterwarde.

A verye superfluous & vnprofitable question also is it, whē one wil so curiously inquire & know what God doth in heauen.

For God wil only teach vs w̄ his holy worde, ẏ he liueth & ruleth eternally in the glory of his heauenly father. Holy *Augustin* sayeth also in the boke *De fide & symbolo*: To go about for to seke and inquire, where and how the body of our Lord is in heauen, it is a point of nice people, & bringeth no profit. De fide & symbolo. cap. 6.

Only we ought to beleeue, that he is verely in heauen. For truly it standeth not w̄ our weakness, w̄ comprehend and discerne the

pri-

priuity of the heauens: but it beseemeth our faith to haue ỳ worthy & glorious body of the lorde in highe and worthy estimation. Hetherto *Augustin*.

CHAP. 10 That Christ sitteth at the right hand of God by his humanity, but circumscribed in one place, & is not euery wher.

NOw though the heauenly honour & glorye be high, and may not be expressed: yet the place where he dwelleth, is certaine, & the body ỳ is in heauen, can not be euery where. For the right hand of God, in and after this first signification thereof, is not infinite. Els must al faithful beleuers also, & they that are saued, be euery where, seeing they are

are with the sonne of God, who is taken vp into heauen. For the Lord himselfe saithe: *now from henceforth shall I be no more in the world, but they are in the world & I come vnto thee.* Upon this he saith: *father, they whom thou hast geuen vnto me, I will that wher I am, they also be with me, that they may see my glory which thou hast giuen me.* Io.17.11.24

Item, *he that doth me seruice let him folowe me: and where I am, ther shall also my seruaunts be.* Seing now that our soules & our bodyes also, after the resurrection of the flesh, shalbe in heauen, as in a place certain: it foloweth that the body of the Lord, Iohn.12.26

which

which into heauen is taken vp, hath also a place certaine in heauen, and ẏ the right hand of God in this signification can not bee euery where.

In this vpright matter, let it trouble no man, that is read in S. *Paul*, how ẏ Christe ascended vp aboue all the heauens: by means whereof, a curious body might peraduenture conclude: if Christ our Lord be taken vp aboue the heauens, then can there no place certain be ascribed vnto him, seing there is no place aboue or wt out the heauen. Neither ought it to offend any man ẏ is wrytten, how ẏ vnto Christ ther is gim̃ a name, which is aboue al names.

Eph. 4. 10

Or

Or that *Paul* sayeth: *How that no eye hath seen, neither any eare heard, nor is come into the heart of man, what God hath prepared vnto them that loue him.* Phil. 2. 1. Cor. 2.

For the scripture of God throw out, doth witnes constantly and sure, that Christ Jesus is taken vp into heauen, & sitteth at ỹ right hãd of his father. Wherby it is out of dout, that the Apostle thought not to let Christe woute heauen: but therefore proponeth he the matter w so high & excellent words, to shewe and declare vnto vs, that the body of our lord which afore was despised, and shamefulli defaced, is now in the supreme & highest glorye, & that

mea-

meaneth he, where hee sayeth aboue all heauens. For who so doth thorowlye consider ẏ place of *Paule* to the *Ephesians*, findeth ẏ *Paul* hath set two partes of his oratiō, the one against the other. For first he sayeth thus: that he ascended, what meaneth it, but ẏ he also descended firste into the lowest parts of ẏ earth? Against this, setteth he nowe: he that descended, is euen the same also that ascended vp, euen aboue all heauens.

Ephe.4.9

Therefore is here the one set against the other: namely, to descend into the lowest parts of the earth, & to ascende aboue al heauens. But who would here conclude:

clude: Chriſte aſcended, in to the loweſt parts of the earth: *Ergo*, he had no place vpon earth? For euery man vnderſtandeth wel, ỹ Paul with theſe woꝛds minded to declare the true comming of the Loꝛd vpon earth, & the great humilitie & mekenes of our loꝛd Jeſus Chꝛiſt. Therefoꝛe, who wold thē in the other part of the ꝛation conclude: Chꝛiſt aſcēded vp aboue all heauens: *Ergo* he is not in heauen, oꝛ in anye other place? For is there alſo any one place without the heauen: Who vnderſtandeth not now, ỹ Paule here minded to ſay nothinge els then ỹ, which he vttereth moꝛe plainly to the *Phillippians*: *hee* Phil. 2.

hath

hath exalted hym on hie: And thoughe this highe or heauenly honor be greater and more glorious, then anye mans tongue can or may expresse: yet the heauen is and doth remain stil the dwelling of the faithful, and therfore is it a place certaine.

Wherefore after my plain and simple understanding, which is not curious, I beleue cõstantly, ỳ the glorified body of Christ, is ascended vp aboue all heauens: ỳ is aboue al compasse, or sphere & heigth of heauen, & so euen in heauen, that is in the dwelling of the faithful, and there remaineth and is not (as they say) passed by on the out side of heauen.

For

For the truthe witnesseth euidently: *Where I am, ther shal also my seruaunt be.* Iohn.12.26 Nowe shall the seruauntes of God be in heauen, & not without or aboue the heauē (that is to sai) in no place. For *Paul*, the chosen mā of god, saieth to the *Phillippians: oure dwelling is in heauen, frō whence we looke for the sauiour. &c.* Phillp.3.20

Plainly also & euidētly doth the true word of God declare, ẏ the heauē, into the which Christ ascended, is a place certain: for the Lord saieth: *in my fathers house are many dwellings: if it were not so, I would haue told you. I goe to prepare a place for you. And if I goe to prepare a place* Iohn.14.2

for you, I will come to you again & receiue you euen vnto my selfe: that where I am, there you may be also.

Here in dede could nothing be brought forth more meete & conuenient to our purpose. For the thing þ we now treate of, is the heauen, which is the dwelling & natiue countri of the blessed, and which here is called a dwelling, or mansion, or place: yea a dwelling & place in the house of God þ father, Who is now any more so malepart or arrogãt, as to vndertake to deny, that heauen is a place? For thus saith the Lorde: *In my Fathers House already there are many mansions: that*

not

not only I, but all mine also haue a place and dwelling.

If it were not so, then had I told you, that I would go to prepare the same for you. But now it is not needeful, seeing they be prepared already & wait for you.

Wheras I now goe away, & must be frō you a little season, it is not ỳ I woulde prepare mansions for you, for they are prepared already: but that I thorowe my death may make the way for you into heauen, and open the strete to the sayd dwelling. Now to the intent no mā shall say that we haply haue a place in heauen as men, but Christ hath not so a place: therfore doth the truthe of

god plainly expresse, ẏ the place wher christ is, is a place in dede.

For he sayeth: *I will take you vnto me: yea not onely vnto me, but vnto my self.* For immediatly vpon ẏ same, doth he yet adde it more plaine: *That wher I am, ther you may be also.* Iohn.14.3

Christ then, as a very true mã is in Heauen, as in one place: wherfore it foloweth, that we also shall be in heauen, as in one place certaine. This the truthe sayth: therefore must it nedes be euen so, it can be none otherwise.

The same also doth ẏ humain kind and nature require which God, as *Augustin* sayth, did endue with immortality, but tooke

not away the nature and kinde.

The *Seleucians* or *Hermians* denyed our sauiour Christ after the flesh, to sit at the right hande of the father. But the true faithfull beleuers, haue euer still confessed and taught, ỹ the veri true body or flesh of our Lord, doth sit at the fathers right hand. For vereli, if the bodi and flesh of our Lord, haue not his place giuen him, or if that be wdrawne from him: then is this the playn meaning, that our Lord had no true body. For holy *Augustin* saith, and saith right: take all roume & place from the bodies, that they haue no place to be in, and then are they no where: if they be no

The Seleucians error.

where, then are they nothing at all. As for the place of *Paule* to the *Philippians* in the seconde Chapter, it teacheth nothing at all, that, w̃ the exaltation and ascention of Christe, anye thing is withdrawn from the nature humaine, or ẏ we oughte to speake nothing more of it, or ẏ we shuld or mighte ascribe no name and place vnto it: but like as with ẏ words goīg before (which serue much to the matter) he thought to expresse the lowest humilitie of Christ, euen so is it nowe hys minde, with very honorable and hie excellent wordes, to set forth his glory.

Yea he declareth himselfe in the

words

wordes folowing, and saith: in the name of Iesus shall all knees bow, both of thinges that are in heauen, of things that are on the earth, and things that are vnder the earth. Phil. 2. 10

And thus hath the father exalted the name of Iesu aboue all names, euen in shewing and declaring, that Iesus is the same, whom all they that are in heauē, vpon earth, and vnder the earth, ought by right to know, worship and feare, as Lord of al things & creatures: yea, & that all thinges shuld confesse, ẏ Iesus is ẏ lord, to the prayse of God the father. The name of Christ is aboue all names.

For verely we must needes knowledge that Iesus Christ is

lord, yea lord of al things, king, defender & redemer, of like power and honor with the Father. Which thing extendeth not to ỹ fathers derogatiõ or dishonor, as the *Arrians* folishly thought: but to the great glory of the father.

Arriani.

The Lord saith himself in the gospel: *the father hath cõmitted all iudgement vnto the sonne, because that al me should honor the sonne, euen as they honor the father. He that honoreth not the son, the same honoreth not the father which hath sent him.*

Ioh. 5. 22. 23

Moreouer there he saithe: *and now glorify thou me, O Father, with thine owne selfe, with that glori which I had with thee, or e-*

Iohn. 17. 5

ner

ner the world was. From the be-
ginnig had he ẏ honorable name
of god, which is glorious & far
excellent aboue all names.

Now thorow the incarnation,
and by reason of the contemned
and despised crosse of Christ, the
godly honor in Christ, was thou-
ghte to be somewhat darkened.
But that did the father restore &
bring to glory, in that he raised
vp his son from death, and tooke
him vp into heauen. And thus
gaue he him a name, which is a
boue all names: for so he decla-
reth, ẏ he is Lord of all things.

Holy *Peter* also, a felowe hel-
per of S. *Paul*, in the seconde
chapter of the Actes of the Apo

Acts.2.32 stles, did in like maner vtter the same. For after he hath opened & declared the true resurrection of our Lord Jesus Christe from death, & his glorious ascention into heauen, he saith: so therfore, let all the house of Israell know for a surety, that God hath made the same Jesus, whom ye haue crucified, Lord & Christ. And to be short: Paule by the name of Christ, that is aboue all names, vnderstode, the blessed name of God the Lord, which can not be vttered, and is aboue all names.

But seing our Lord is a true man, like as he is also very god both together, and hath with the glorification not put of the kind

and

and nature of man, nether consu
med it thorow the godhead: ther-
fore remaineth he stil a true crea
ture, ỹ is, a very true man, & ther
fore may he also right wel be na-
med after the same nature, and
hath likewise a place certaine.
Finally, as for the words of the
Apostle Paule (*the eye hath not* 1.Cor.2.9
sene, and the eare hath not hard,
nether haue entred into the hart
of man, the thinges which God
hath prepared for them that loue
him) these wordes, I saye, muste
not bee referred to the place of
those, that are saued. For they
are written of the vnspeaka-
ble greatnesse of the ioye, as the
whole text of the wordes suffici-
ently

ently doth declare.

Brefely, for asmuch as it is opē and manifest vnto vs, ẏ the lorde Iesus Christ after his nature ẏ he toke vpon him, is a very true man in glory: It foloweth, ẏ the true humain bodi of Christ hath his owne place, whereof I haue hetherto spoken so much, not wout cause: namely, to the intēt al godly persons may knowe, that ther is a place certain prepared for them in heauen: and ẏ they may constantly beleue, ẏ in heauen they haue a brother, namely ẏ Lord Iesus Christ. Touching the frute of the Ascention of our lord, I shall more largely speake of it afterward.

CHAP. 11. An other signification of sitting at the right hand of God, by which maner of sitting Christe is euerye where, sitting there in suche sorte after his Godhead.

THus come I againe to the former part, what the righte hand of God signifieth, & is called. It is taken in the scripture for strength, protection power, and for the incomprehensible honor or glory. And therefore it is written: *thy right hand, Lorde, is become glorious in power, thy right hand hath al to dashed the euemy.* Exod. 15.6 Item in the Psalme: *Thou hast geuen me the defence of thy saluation, thy right hande also shall hold me vp.* Psal. 18.35. Moreouer: *The right hand of the Lord hath* Psal. 118.16

the

the prehemineuce, the right hand of the Lorde bringeth mightye things to passe. After this signification of the right hande, soundeth the name to sit, to rule, to gouerne, to defend, to behaue hi selfe as a prince or Regent diligent in his office, and faithfully to execute the same. For in the third booke of the kinges, sayth Dauid: *Salomon shall sitte vpon my seat, & shal reigne after me*

1.Reg.1.35

And so in the Psalme he sayeth: *the Lord said vnto my Lorde, sit thou at my right hand, til I make thine enemie, thy foote stoole.*

Psal.110.1

And *Paule* saith: *Christe muste raigne, till he hath put all his enemies vnder his feete.* Item in

1.Cor.15.25

the

the Prophet *Zachary: behold the man whose name is the braunch, and he, that shall spring vp after him, shall build vp the temple of the Lord, yea euen he shall build vp the temple of the lord: he shall beare the praise, he shall sit vpon the Lords throne, & haue the domination. A priest shall he be also vpon his throne.* Zac.6.12.13

This kinde of speach is taken of the vse and custome of Kings and Princes, which haue theire Deputies, to whom they frely geue all auctority to rule and gouern. Euen so is Christ, in whō the father will be honored, & thorow his authoritye & power is it his pleasure to rule. He is takē vp to ỹ right hand

hand of his father, that is to sai, to haue the dominion or gouernaunce in heauen and in earth: & this commission is geuen him faithfully to execute, & to be lord and gouernor of all things.

Thus the right hand of God is infinite, nether may it be shut in, for Gods mighte & power is incomprehensible: the kingdome of Christ also, whych is euerlasting, is a kingdõe of al worlds, & so is he of one substance, of one power & honor with the father, not bound to one place, but is euery where, who in all thinges ruleth and worketh: seeing he is not onely a very true man, but also the very true God, after the man-

mãhode finite, but after his godhead infinite, and incomprehensible, and that in one vndeuided person, he conteineth verye true God and man, King and Loyde of all things. For S. *Peter* saith Christe is at the right hande of God, gon vp into heauen, aungels, mighte and power, beinge subdued vnto him. 1.Pet.3,22

Item *Paul* to the *Ephesians*: *God the father rayſed vp Chriſt from the dead, and hath ſet him on his right hand in heauenlye things aboue all rule, power, might and dominion, and aboue all names, that are named, not in this world onely, but alſo in the world to come. And hath put all* Eph.1.20. 21.22

thinges vnder his feete, and hath made him aboue all thinges: the head of the congregation which is his body, & the fulnes of hym that filleth al in al things. Thus much concerning the right hand of god, and concerning heauen, that is the place certain or dwelling of the blessed: in the whiche also our lord Iesus with his body hath his mansion and seate.

CHAP. 12. The frute and commodity of the corporall ascention of Christ, both in that he doth nowe for vs, and in that we learne by it.

AFter this, from hēce forth will I speake of the fruite and profite of the corporal ascension of our Lord Iesus Christ, & of his seat and place at the right hand

hād of his father. Afore al thīgs we must know, that our Lorde ascended vp with his very true body, ẏ he as mediator betwene God & man (being very God & mā himself) & high prīest in his owne tēple, might be before his heauenly father, make intercession for vs, & wholly take vpon himself our necessities & greses. For Paul saith to the Hebrues: *Christ is not entred into the holy places that ar made with hands, which are similitudes of true things: but is entred into the very heauen, to appeare now in the sight of God for vs.* Hereunto also pertaine other sentences or testimonies of *Iohn* in his fyrst e-

Heb. 9. 24.

pistle. Item of *Paul* to the Romains, wherein he saith: According to the same, dyd our Lorde ascende vp bodely, that he, with his flesh take vp into heauen might stay & direct vpon the holy ghost all worshipping and Gods seruice of those that are his. For no corporal worshipping doth from hence forth please him, but such as is done to his spiritual body. He saith in the gospell of *Iohn*:

Iohn.12.8
Mark.14.7

the poore haue you alwaye with you, and when you will, you may do them good: but me haue ye not alway. Hereunto also serueth ỹ saying of *Paul although we haue*

2.Cor.5.16

known Christ after the flesshe, yet know we him so no more.

Wor-

Moreouer, the Lord with his resurrectiõ hath taught vs, that we also should lift vp our minds into heauen, seking no saluation at all vpon earth, seing that heauen is our right natiue country. Therefore oughte we *to vse the world, as though we vsed it not,* and to direct all our cares and thoughts vnto heauenly things. For *Paul* saieth to the Colossians: *set your affection on things which are aboue, & not on things which are on earth. For ye are dead, and your life is hid wyth Christ in God.* Item to the Philippians: *our dwelling is in heauen, from whence we loke for the sauior, euen Iesus christ our lord.*

1. Cor. 7. 31

Col. 3. 2. 3.

Philli. 3. 20

Chriſt alſo with his aſcenſion into heauen, thoughte to declare vnto vs his power and mighte, wherein conſiſteth our ſtrength our power, richeſſe, triumphe a-gainſt ſinne, death, woꝛld, deuil, and hell.

Ephe. 4. 8

Foꝛ he aſcending vp on high, led captiuity captiue, and when he had ſpoyled the ennemies, he gaue gifts vnto his people, and endueth them yet dayly wᵗʰ ſpiri-tual ritches. Therfoꝛe ſitteth he now on high, to the intent that with his owne ſtrengthe, which he dayly beſtoweth vpon vs, her may regenerate vs into a ſpiri-tual life, & quicken vs wᵗʰ his ho-ly ſpirit, garniſhing his church,

that

that is to say the faithfull, with manifold gifts of thanks, defending them against all euill, suppressinge the terror of his ennemies, but preseruing and sauing vs, as those that truly do honor and worship him. For he as hauing the victorious triumph, is the king, sauioure, and heade of all faithfull beleuers.

Finally, also with his resurrection, he hath prepared vs a place, & made the way, & opened it into heauen. Thus in heauen hath he placed the true mã, that we mighte haue an assured true testimoni, that our flesh also shal rise againe, and that the whole perfect man, w̃ body and soule,

shalbe caried into heauen. For ỳ mẽbers shalbe like vnto ỳ head. Therfore as the cloud toke vp ỳ very true body of the Lorde, yea euen the whole perfecte manne Christ: so shall all godly persons be taken vp into the ayr to mete the Lord, that they may liue w Christ their Lorde & head for euermore. For Paule saieth: *The dead in Christ shall arise fyrste. Then we which liue & remaine, shalbe caught vp with them also in the cloudes, to meete the Lord in the ayre, and so shall we euer be with the Lord.*

2. Thes. 4. 7

Item to the Hebrues: *by the meanes of the bloud of Iesu, we haue free entrance into the holy*

Heb. 10. 19. 20.

place

place by the new & liuinge way, which he hath prepared for vs thorowe the vaile, that is to say, by his flesh. Unto this meaning agreeth very wel, the godly and excellent sentence of the olde ancient writer *Tertullian*, who in þ booke of the resurrectiõ of the flesh, saith thus: Christ, which is called the arbiter and mediator betweene God and men, hath of the same that is set and committed vnto him of both, reserued also vnto himself, the adding to of the flesh, for an earneste penye of the whole summe. Tertullian.

For like as he hath left vs the pledge of the spirite, euen so contrariwise hath he receiued of vs the

the earnest peny of the flesh, and caried it vp with him into heauen, a true euidence or pledge ẏ hee will bringe thether also the whole summe, bodye & soule. &c.
For this greate and high benefite, declared vnto vs, by his diuine mercy, without our deseruing, be laude and prayse, honor and thankes vnto oure King, our victorious Triumpher, head and Redemer, euen our Lord Jesu Christ, from hence forth now, and for euermore.
Amen.

¶ *The ſecond part,* ENTREATING OF our bodyes.

CHAP. 13. Of the true Reſurrection of oure Flesh.

NOwe commeth it to the poynt, that we muſt alſo ſpeake of the true rayſing vp of our bodyes, or reſurrection of this our fleſh: for the ſame folowith out of the reſurrection and aſcention of our Lorde Ieſus Chriſte. This word (*to ryſe vp*) as

as Tertullian *De resurrectione carnis* declareth, extendeth to no thing moze, then vnto ỹ whyche was falne. For nothing cã rise, saue onely it that fell. For when a thing was falne, and standeth vp againe, we say, it is risen, for asmuch as this terme, to rise vp hath a relation. S. *Paul* vseth the word *Anistemi* which signifieth to erecte, to rise vp, to set vp again, and to stand. *Egeromai ex hypnou*. I rise vp and awake frõ slepe. The *Hebrues* vse the word *kum*, which signifieth, not onli to rise vp, but also to endure to continue, and to remain vpright.

For in the booke of Iosua we
Iosua.7.12 read: the children of *Israel* could not

not ſtand before their enemies, that is, they might not endure & continue before them. Furthermore in the boke of Geneſis: *euerything was deſtroyed that remained* (ỳ is, whoſoeuer there was, and ſtode vpright or erected it ſelfe) vpon the face of the earth. Gene.7.22

Hereof it commeth, that to ſtande vppe, and to raiſe vp, is called the immortalitie, or the euerlaſting and perpetuall continuance of the ſoule.

As when the Lord ſaith in the goſpell of Iohn: *I will raiſe him vp at the laſt day*. For if by the laſt day the houre of euery mans death be vnderſtande, then doth Iohn.6.40

the

the Lord raise vp (that is he pre serueth) the soule in the state, þ it dieth not, neither perisheth in death: now if by the laste day, he vnderstand domes day, then raiseth he vp the bodye from the earth at the last dai in the gene rall iudgement.

Therefore the words, to stand vp, & raise vp, signify eyther the conseruation of a thinge, which is, that it be not destroyed and pearish: or els the restoring of a thinge that was fallen, to his right case and estate again.

CHAP. 14. Our flesh, or body it self, shall rise againe, though it be hard to beleeue, and vvhat the flesh or body is

Now

NOwe will we speake also of these termes, flesh & body, or corpse. We beleeue the resurrection of the body or flesh. The scripture commōly calleth it the resurrection of the dead: to declare euidently, that the resurrection muste not be referred to the soule nor to the spirite, but directly vnto the body and to the flesh. *Cyprianus* or *Ruffinus* saith, that the Church towardes the West, did expresse & knowledge the article in the holye Apostolical Crede, after thys maner: *I beleue the resurrection of the flesh.* And so thei added thervnto manifestly this term (*the*) to the intent that no man should vnder-

vnderstand any other flesh, saue only the same naturall and essenciall flesh which we cary about. So saieth *Agustine* also in the bo e of the Articles of ẏ Crede: ẏ same visible, which properly is called fleshe, shall without all doubt & assuredly rise vp again.

Me thinketh that Paule the Apostle minded to poynte vnto the fleshe, as with a finger, and therefore sayde: *this corruptible,*
1.Co.15.53 *must put on incorruption,*
With the terme (*this*) poynteth he as w̃ a finger vnto the fleshe.

Holy *Hierom* forceth and compelleth *Iohn*, the byshop of *Ierusalem*, to confesse and knowledge the resurrection, not onely

of

of the body but also of the flesh, and saieth: the flesh and the body are two things.

Euery flesh is a body, but euery body is not flesh: namely, a wal is a body, but flesh it is not.

What the bodye or corps is called of the Latinistes.

For flesh is properly called a substaunce of bloude, synowes, bones and vaines set togeather. As for a body, though the name thereof also be vsed for flesh, and most part for a substance ẏ may be sene or handled, yet it betoketh sometime a subtile state, ẏ can neither be handled nor sene. As namely, the ayre. But at all times it hath bene a hard thing for man to beleue, that the bodies which are buried & resolued to

It is hard to beleue the resurrection.

corruption shuld wholely, without imperfection or blemishe, be brought againe, and restored.

Therfore the *Athenians*, whã they heard of the holy Apostle, the resurrection of the dead, they mocked and laughed his doctrin to scorne.

For who would lightly credit that the bodies, which nowe are corrupt & returned to earthe, or otherwise torne and deuoured of wilde beastes & foules, yea some time brent & broughte to ashes, or drowned with water, shoulde perfectly be brought again, and wholy restored? But God willing to make that easy & lighte, which is hard vnto vs, hath in the

the resurrection of our Lord Jesus Christ set before our eies an open, plain, and sure trial, declaration or euidence of the true vndouted resurrection: whereunto as to an ensample & sure strēgth of the resurrection, we ought to haue respect, asmuch and as ofte as wee thinke vpon it, and wonder how our bodies should ryse againe.

Therefore with so many testimonies and arguments haue I declared afore, that Christe our Lorde with his owne body rose truly againe from death. He caried vp *Helias* also liuing bodye and soule into heauen, and many me raised he vp from the deade,

that we concerning the resurrection of the dead, shoulde haue vterly no doubt at all.

Finally, with plain & euident testimonies of ỹ scripture, hath he opened and shewed, as I now will declare: which testimonies and arguments truly do teache, ỹ the flesh of men shal rise again from the dead: that is, that ourr bodies shal at ỹ last day be truly raised vp vnto iudgement. Holy *Iob* saith thus in the 19. Chapter: O that my wordes now were writtẽ: O that they were put in a boke: would God they wer grauen with an iron pen in leade, or in stone to continue. For I am sure that my redemer liueth, and that

The true resurrection of the flesh proued.

that he shall stand ouer the dust (or earth) in the latter day: that I shalbe clothed again with this skin, & see God in my flesh. Yea I my selfe (or for my selfe) shall behold him, not with other, but with these same eyes. My reins are consumed within me. *Iobs* aduersaries complained of him, as though he knewe not God, & as though he set nothing by him Upon this great slander & blasphemy, he answereth, and declareth his faith, desiring that his belefe were written in leade, & in hard stone: that is, he wisheth his faith to bee knowne to those that come after, which he also declareth with few words, after

Antagonistai Iob.

this maner: I am of you cõplai-
ned vpon & accused, as though I
knewe not God: now do I know
right well in my heart, yea & I
beleue, & am certified assuredly,
that my redemer or auenger ly-
ueth. Here *Iob* vseth an Hebrue
worde called *Goel*, which some
expounde a redeemer: it signifi-
eth a secure & an auenger, such
one as is a more frend of ours,
such as were they, to whome in
the law of the Iewes, it apper-
teined to redeme the goods and
to rescue them, as we may learn
farther out of *Ruth*, and of the
Ruth. 4. fourth boke of *Moses*: and wyth
Num 5. the aforesaid name *Goel*, dothe
Iob set forth and specify ỹ *Mes-*
sias

sias our Lord Iesus Christ that he liueth: namely, that he is the true liuing God, the life & resurrection of men, and that he is also the reſcuer and aucger, doubtleſſe euen the ſame that is oure very nere frend: namely a very true mã, ſuch one as hath taken our own fleſh & bloud vpon him, ſuffered death, & with his death hath made vs liuing.

Moreouer he ſaith: at the laſte ſhall he ſtand ouer the duſt. For our Lord Iesus, with his verye true body, ſhall come at the laſte day to iudge, and then ſhall hee ſtand ouer the duſt. This ſaying declareth euidently, that he well vndertake and doe ſomewhat

namely, that hee shall put to his mighty hand, so order and bring to passe, that the dust shall come to life again. The dust calleth he here our flesh, and that according to the scripture. And with this doth he wonderfull well expresse ỹ truth of our flesh: namely, that our very owne true flesh shall rise againe.

Gen. 3. 19

For he will certify vs, ỹ euen the very same body which at the first was made of dust, and now into dust is sowne, & thorow the corruption is become dust agai, yea euen that same verye body & none other, shalbe raised vp.

But to the intent that no man should draw or refer the dust to any

any other thing, thē to the body of mā: It foloweth moreouer in holy *Iob*, that after they (namely the father, the son, & the holy goſt) haue with my ſkin (not w̄ a ſtraunge, but with mine owne ſkin) clothed the body, euē mine owne body which I now haue, called duſt (& thereby vnderſtandeth he the fleſhe, the ſinowes & the bones) then ſhall I ſee God in my fleſh: that is, fully and perfectly ſhall I be reſtored & made whole again. For to ſee God, is nothing els but to be partaker of eternall ioy & ſaluation. And to ſe god in, or frō out of ẏ fleſh, is to be taken vp corporally into euerlaſting ioy. Beſides this,

he

he doth yet more euidently ex-
presse the perfectnesse of the re-
surrection of the flesh, and sayth:
Whome I for my selfe shal se(ꝑ
is, to my commoditie and salua-
tion) mine eies shall see him, eui
I my selfe shall see him, & none
other for me. In ꝑ which wordꝭ
it is principally to be noted, that
he saith, I shall se him, yea euẽ I
my selfe. Then mine eyes shall
see him. Finally, I and els none
other. As he would say: euen I ꝑ
nowe haue true fleshe and bone,
& loke now vpon you with mine
eyes, shall w̃ the very same eyes
beholde God also. Therefore in
the resurrection of the deade, we
shall, w̃ the essencial substance &
nature,

nature, be euen the same that we were before deathe: namely we shall haue our members as hed, eyes, bones, belly, armes, legs, hands feete. &c. Now wher this distinction is, there muste be also circumscription, there must the same haue compace and lemits. It foloweth yet farther in *Iob:* my reines (namely my desire & lust) are wasted away and cõsumed within me: that is, with in me, namely in my heart, are ceased all other desires, lustes and pleasures, in comparison of this my hope towards the resurrection: yea in comparison thereof, they all are nothing, nether worthy to be esteemed. For in the only

only Resurrection resteth all my hope and delight.

Phil.3.8 So sayde Paule also: I haue counted all things but losse, and doe iudge them but dung, that I might winne Christ, to knowe him, and the vertue of his resurrection.

And therefore the olde translator of the boke of *Iob* hath euill interpreted these wordes after the sense: this hope is layed vp in my heart.

After all this, dothe holy *Iob* adde hereunto, that maketh the vnderstanding perfect, and concludeth his saying, thus: Seing I this knowledge & confes, why holde ye me for vngodly? Why

do ye persecute me and vexe me thus with spiteful wordes of reproch and slaunder? Yet is the roote of the worde found in me. And hee calleth the roote of the word, the righte foundation and ground of godlinesse. As if hee woulde saye: forasmuche as the true head article of saluation is found in me.

For like as the roote geueth al vertue & sap vnto the tree: euen so is the matter of the resurrection of ỹ dead thorow Christ, the cheefest, greatest, and true principall poynt of the word, and affaires of God. Repent therefore (saieth *Iob*) for wrath handleth or doth nothinge righte, but ra-

ther

ther prouoketh God vnto venge
ance. The prophet Esay in hys
Esay.26.19 twenty sixe chapter doth testifie
the resurrection after this ma-
ner: *Thy dead shal liue, euen with
my body shall they arise. Stande
vp and be glad, yee that reste (or
dwel) in the dust: for the dewe of
the herbs is thy dew, & the groũd
of tyrants shalt thou cast downe.
Thy deade O God (saith the pro-
phet) shal liue, namely the soules
of those that for thy sake are
slaine, and that haue worsipped
thee. Neuertheles, their bodies
shal not preuẽt my body in there-
surrection: but at the laste iudge-
ment, or vppon domes daye shall
they rise againe with my body:*

Like

Likewise saith also S. *Peter*, ỹ the soules of suche as dyed afore time, do liue with God, but with the flesh they shall be iudged as other men. Therefore did the holy Prophet Esay beleue & confesse the generall resurrection of all bodyes at the last day. In the which resurrection, he openly knowledgeth, that his own bodi also shal rise again. Afterwarde bringeth hee in an Archangell blowing the trompet & sayinge: *Stand vp & be glad ye that rest in the dust.* To rest in dust, is nothinge els but a description of mans body. For the soules and spirites do not rest or lye in dust: but the bodies are buried therin

1. Pet. 4. 19

To rest in the dust.

and

& become dust. Therfore mẽ, according to the substance & state thereof, wherein they rise again, are called inhabyters and Indwellers of dust, or suche as rest in duste.

Then declareth hee with a similitude, how our bodyes ỳ putrify & corrupt, shall thorowe the power of God from deathe and corruption be easely raised vp againe.

The power of God, that chargeth & commaundeth vs to rise vp from death, doth he compare to the deaw: which whẽ it falleth downe, quickeneth and reuiueth the dead herbes. Likewise also dothe the power of God to oure

dead

dead bodies, which it quickneth and rayseth vp again. Contrary to thys he setteth an other sentence, saying: ẏ earth of tyrãts, that is, the bodies of tyrantes shalt thou raise vp, O God: but thou shalt cast them downe, that is, thou shalt ouerthrow them in hell and eternall paine.

Moreouer, touchinge the true resurrection of our bodyes, the vision of the Prophet Ezechiell is so euident and plaine, that it is not needefull to speake oughe thereof. Eze. 37.

And of this haue we many testimonies and witnesses in the Prophets, which mighte heere well haue serued: but seeing it is

not necessary, I haue, because of shortnesse, omitted them, & now will I come to the sentences of the new Testament.

The Lord saith: *Verely verely I say vnto you: the houre shall come, and now it is, that the dead shal heare the voice of the son of God, and they, that heare it, shall liue.* And immediatlye after he saith: *the houre shal come, in the which al thei that are in the graues shal heare his voyce, & shall come forth.* Now is it manifest þ neither the soules nor spirites, but the bodies are in the graues. And if other bodies shoulde rise vp for ours, what needed he alwaye to make mencion of the graues

Iohn. 5. 25

graues: But to the intēt that he, immediatly in the gospel, might declare the euident, plaine, & vndoubted resurrection of our bodies: he forthwith, by his mighty and wonderfull power, raised vp *Lazarus* frō death, who now did stinke, and had line 4. dayes in the graue. This marueilous art had the lord himself declared vnto *Martha* with these words: *thy brother shal rise again.* Then answered she: *I knowe that hee shal rise in the resurrection at the last day.* Lo how cōmē, manifest, and knowne vnto euery mā was the generall resurrrection of our bodies? The Lorde saith more vnto *Martha*: *I am the resurrec-* Iohn. 11. 44

tion & the life, he that beleueth on me, though he were deade, yet ſhall he liue. And euery one, that liueth and beleeueth on me, ſhall neuer die.

But what needeth me to collect ſo many teſtimonies of ỹ reſurrection of the dead, conſidering that the Apoſtles were vpon no article more feruent and earneſt then vpon this? He that will alledge all the ſentences & witneſſes, muſt write out almoſte the whole new teſtamēt. Luke ſaith in the Actes of the Apoſtles: wᵗ greate power did the Apoſtles beare witneſſe of the reſurrection of the Lorde Jeſus Chriſte. And in ỹ ſame boke ſayth Paul:

Acts. 4. 2

fw

for the hope and resurrection of the dead, am I iudged. Acts.23.6

And yet againe: *for the hope sake of Israell, am I bounde with this chain.* Acts.28.

In many places hath the holy Apostle Paule brought with euident ensamples and testimonies of oure resurrection, concerning the whiche wee shall speake in due time.

He saith moreouer: we which liue, are alwayes deliuered vnto death for Iesus sake, that ỹ lyfe of Iesu might appeare in oure mortall bodies. 2.Cor.4.

What coulde hee haue spoken more euident and plain? For immediatly vpon the same he saith thus: we haue beleeued, therfore

haue we ſpoken, and know, that he, whiche raiſed vp the Lorde Ieſus, ſhall thorowe Ieſus raiſe vs vp alſo.

Wherefore our true bodies, which now are mortall, ſhall verely riſe againe: howbeit after ỹ reſurrection they ſhall no more be mortal but immortal. To theſe witneſſes out of gods word, and therefore inuincible, I will now alſo adde the teſtimony of Iohn Damaſcene.

Iohannes Damaſcenus de orthodoxa fide. Cap. 28.

The Reſurrection (ſaith he) ſhall be nothing els, but a true coniunction of ſoule and bodye, and another laudable reſtitution of it that was fallen awaye, and broughte to naught. Therefore the ſame body that perisheth, is diſſolued and falleth a ſunder and the verye ſame riſeth vp again vndiſſoluble. For hee, that in the beginning created man

out

out of the dust of the earth, & then brought him againe to earth and dust, that he was taken of: The same (I say) is mighty and of power according to his worde, to raise vp the selfe same man againe from death.

Thus much Damascenus.

And truely euery man nowe may wel thinke, that God, principally for this cause, did not create the first man of naughte, as he did other things, but out of ꝑ dust of the earth: that as concerning the resurrection of our bodies, though they turne to duste and earth againe, we should haue no doubt. Now as I suppose, I haue sufficiently and plainly declared, ꝑ the true flesh of all men, yea euen our owne body, and els none for it, yea euen the humain

true bodye shall rise again from death: namely formed and fashioned w̄ his owne righte proporcion, measure and propertye, as a true body: so that the measure and propertye of the true bodye, which now is deuided & parted in his members and ioynts, remaineth: that is, he shall haue true flesh, blud, bones, synewes, ioynts, members &c.

CHAP. 15. The maner howv the bodies shall arise againe, and the kinde that they shall be of.

BVt to the intēt that this may yet be more plainlye vnderstand, I will nowe tell howe our bodies shall rise, & what nature and

and kind they shall be of in the resurrection. At the ende of the world, shall the Lord come with great maiesty vnto iudgement, and shall declare and shewe him selfe, in, and with a right tru essentiall body.

Hether also to shal he be brought & shall stand in the clouds of heauen, that al flesh may se him. Yea all men that are vpon earth shall behold him, and know him by his glory. In the mean season also shall he send his Archangel to blow the trompe. Then shall all the dead here, and perceiue the voice and power of the sonne of God. And so all men, that died from the first *Adam*, shall imme-

diatly arise out of the earth.

And all they that liue vntil the last day, shall in the twinklinge of an eye be changed. And thus all men, euerye one in his owne flesh, shall stand before the iudgemente seate of our Lord Jesus Christ, and shal wait for the last sentence and iudgemente of the Lord. which sentence, being geuen qvicklye and without delay, shall call one parte into heauen, and thrust out the other into hell.

Phil. 3.

This fashion and maner of the resurrection, haue not I imagined of my selfe, but written it all out of the Euangelists & scriptures of the holy Apostles. For thus

thus we reade : *The powers of heauen ſhal moue in the laſt time and then ſhall appeare the ſigne of the ſonne of man in heauen, & then ſhall all the kinreds of the earth mourn, & they ſhall ſee the ſonne of man come in the cloudes of heauen with power & greate glory. And he ſhall ſend his Angels with the great voyce of a trō pet, & they ſhal gather together his thoſen from the foure winds, & from the one end of the world to the other, &c.* Hereunto adde ꝑ he ſpake in *Mathewe* & *Iohn* And *Paul* in the firſt to ꝑ Theſſalonians, ſaith : *Thys ſaye we vnto you in the word of the lord, that we, which liue & are remaining*

Math.24.29

Math.25.
Iohn.5.
1.Theſ.4.

ning in the comming of the Lord ſhal not come before them which ſlepe. For the Lord himſelfe ſhall deſcend frō heauen with a ſhout, & the voyce of the Archangel, & trompe of God. And the dead in Chriſt ſhal ariſe firſt. Then ſhal we, that liue & remain, be caught vp with them alſo in the cloudes, to mete the lord in the ayr. And ſo ſhall we euer be with the Lord.

Furthermoze to the *Corinthians* ſaith Paule: *behold I ſhew you a myſterye, wee ſhall not all ſleepe, but we ſhall all be changed, and that in a moment, in the twinkling of an eye, at the time of the laſt trompe. For the trompe ſhall blowe, and the dead ſhall riſe in-*

1. Cor. 15. 51

cor-

corruptible, and we ſhalbe changed. For this corruptible muſte put on incorruption, and thys mortali muſte put on immortality. This is nowe the maner of ꝑ reſurrection of our bodies, & in what nature and kind they ſhall riſe again. But in the reſurrection they ſhall, thorow the power of God, be made immortall and incorruptible. For the Apoſtle ſaith expreſly: the dead ſhall riſe againe. After that he ſaieth: this corruptible & mortall, muſte put on incorruption and immortality. In the which words ꝑ terme this, poynteth directly, as wyth a finger, to our liuing and humaine body.

And

And so *Iob* laide: *euen I my selfe shall see him, & none other.*

Iob.19.27

Wherfore our bodies after thei be risen againe from death, shall remaine euen in their own right state & substance, as afore. Yea euen ỹ very same men shal kepe still their nature & kind, as they did afore: sauing ỹ they, whiche afore time wer subiect to frailti, shall from hencefoorth be pure, clean, perfect, immortall of a sincere and purified nature, subiect and obediente vnto the spirite.

VVhat a glorified body is.

Such bodies raised frō death, did the olde writers call glorified, purified or glorious bodies, & that according to the doctrine of the holy Apostles. Albeit ther were

were some wich abused ẏ worde, and therefore made the verity of the bodies void & of none effect: beginning to dispute of glorified bodyes, as of the pure substãce & estate of a spirite. Whereof we shall speake shortly if God wil.

CHAP. 16 That Paule spake rightly of a glorified bodye, and what a glorified body is, and what a naturall.

BUt now will I declare, that Paule did rightly & well vse this word glorious or glorified body, euen as it is truli in it felf. For to ẏ Phillippious he sayth: *Our dwelling is in heauen, from whence wee loke for the sauiour, euen Iesus Christ the lord: which shall change our vile earthy body.* Phill. 3. 20

dy, that it may be fashioned lyke vnto his owne glorious bodye, according to the working whereby he is able to subdue all thynges vnto himselfe. In this sentence thou haste that terme (*glorified body*) thou hast also of what nature and kind the glorified body shall be: namely whole, and as the body of Christ ẏ rose againe from death. And thus shall it not be a body vtterly made voyde, or brought to nothīg, or altogether turned into a spirite, & therefore hauing no roume & place, incōprehensible and inuisible: but it shalbe an vpright very true humaine body, as it is sufficiently declared afore, where I spake of

the

the true resurrection of the lord. In the whiche place wee vnderstande, ỳ when the Lordes disciples thought they had sene a spirit when they sawe the Lord, he said vnto them: *a spirite hath not flesh & bones as ye see me haue. Handle me and see: for it is euen I my selfe.* Luke.24.39 The Lorde also, after his resurrection, set before them some fashion or euidence of hys glorification: namely when hee was transfigured before them. And at that time remained the right essentiall substance of the bodye: but in forme and fashion it was altered, in that it became glorious.

So stãdeth it plainly, he was

transfigured, and not þ he was made voyde, or brought to nothing, or altred into another substance. Thus sayth Paule also: he shall change our body. &c.

Phill. 3. 21

Wherefore euen the right true substance of the glorified body shall remaine still.

As for the change or alteration, it shalbe in the infirmities þ happen vnto vs. So that when the body taketh vpon it the glorification and immortality, they shalbe wholly remoued and fall away.

Howbeit, this shall be more euident and plain to vnderstande, if it be throwen and with diligẽce considered and declared, what this

this worde, gloly, or glorificatiō, meaneth.

For transfiguration, glory & glorification, is one thinge. So saith holy Augustin in his boke against the Arrians.

To bring to glory, to make glorious, and to glorify, are iij. vvordes, yet is it but one thing The Greekes call it doxazein, but the translators in Latine haue otherwise interpreted it. Thus much saith Augustine. Contra Arria. cap. 13.

But glory in scripture is takē by light, brightnesse and shine, as S. Paul speaketh to the Corinthians: if the ministration, ỹ thorowe the letter killeth & was grauen in stone, hathe glorye, so that the children of Israell could not beholde the face of Moises by the glory of his countenāce. 2. Cor. 3. 7

And hereunto serueth this sentence of Daniell: *the wise, such as haue taught other, shall shine as the brightnes of heauen, and they that haue instructed multitudes (or many) vnto godlinesse, shalbe as the starres world without ende.*

Dan.12.3

Muche after the same wise, doth the Lorde himselfe also vse it saying: *then shall the righteous shine as the Sunne, in the kingdome of their father.* Wherfore the glorified bodies shall be clere, bright, & shining bodyes, euen as the body of Christ was in his transfiguration vpon the Mount of *Thabor*: of whome it is specified in the gospell, ỹ hys face

Math.13.43

face was as bright as the Sun, and his clothes did shine as the light. Math. 17. 2

After the resurrection, did the lord shewe vnto his disciples his palpable and visible, that is, his very true substanciall body, but the brightnesse and shine he reserued, to teache and instructe the weake here beneath: like as also after the resurrection he did eate and drinke, not that he neded any such thinge, but that hee so would declare and proue the true resurrection of hys bodye. The glorification also is set directly against the low estate and dishonor, as Paule euidently declareth, saying: he shall chaunge our vile bodi, that he may make

it like vnto his owne glorious & glorified body. This word humilitye, lowe estate or dishonor, comprehendeth all that is called earthy, fraile, miserable & mortal. For by meanes of our sinnes we are brought lowe and into misery: so ỳ we must nedes feele & suffer sickneſſe, hunger, thirſt, cold, heate, pain, vexation, manifold lustes and affections, feare, wrath, heauineſſe, and such like thinges innumerable, yea, and death also at the last.

Againe: glorification comprehendeth deliuerance, that is, the laying away & cleare discharge of al these miseries and sorowes. So that nowe glorification is called

called (and so it is in very dede) pureneſſe, perfect ſtrengthe, immortality & ioy: yea a ſure, quiet and euerlaſting life. For Paule ſaith: *We, that are in this tabernacle, ſigh & are greued becauſe we would not be vnclothed: but we would be clothed vppon, that mortality might be ſwalowed vp of life.* 2.Co.5.1.2

And to the Romaines he ſaith thus: *I ſuppoſe, that the afflictions of thys lyfe are not worthy of the glori which ſhal be ſhewed vpon vs. For the feruent deſyre of the creature abideth waiting for the appearing of the children of God.* Rom.8.18

In all theſe wordes it is ſufficient.

ently declared, what glorification meaneth, and what is vnderstand by it. Namely a freedome or discharge from this fraile seruitude and bondage, and a deliuerance into the glorious and comfortable liberty of Goddes children.

By the which freedome, we are deliuered from all sickenesse and frailtye, and from all thraldome of weakenesse: that is frō all that which bringeth sickenesse, heauinesse and frailty. From all such are we free, discharged and deliuered, hauing now the perfect fruition of god, and made of like shape vnto his son Iesus Christ,
1.Iohn.3.2 as holy S. Iohn declareth. Here vnto

vnto serueth it well, that Paule sayeth: *When this corruptible hath put on incorruption, & this mortal hath put on immortalitye then shall be brought to passe the saying, that is written: death is swalowed vp in the victorye.* 1.Cor.15.15

Therfore the glorified body, after ỹ signification of glory shall be a purified body, which is purged and clensed from all frailtye and vilenes, and now is clothed vpon and apparelled wyth cleanesse, pureneſſe, ioy and rest, and finally with the glory of eternal life. That this is nowe the kinde and nature of the glorified body, ỹholi Apostle Paul more large & and more perfectlye declareth

with

1.Cor.15. 42.43 44.

with these wordes: *it is sowen in corruption and riseth in incorruption: it sowen in dishonour, and riseth in glory: it is sowne in weakenesse, and riseth in power: it is sowen a naturall bodye, & riseth a spirituall body.* Item what he meaneth by the natural and by the spirituall body, he declareth immediatlye vppon the same, and saith farther: *If there be a naturall bodye, ther is also a spiritual body, as it is written: The first man Adam is made into a naturall life, & the last man Adam into a spiritual lyfe. Yet is not the spirituall body the firste, but the naturall, and afterward the*

A naturall and spirituall body.

the spirituall the firste man is of the earth earthy, the second man is the Lord from heauen. As is the earthy, such are thei that are earthy: and as is the heauenly, such are they that be heauenlye. And as we haue born the image of the earthy, so shall we bear also the image of the heauenly.

This the holi Apostle declareth yet more euidently, and sayeth: *by one man came deathe, and by one man commeth the resurrection of the deade. For like as in Adam they all dye, so in Christe shall they al reuiue.* Thus Paule calleth *Animale corpus*, the soulish body, which is interpreted ye natural body, the same that hath his

1.Cor.15.21

Animale & spirituale corpus.

his vertue, strength, power, and life of the soule: which body wee haue of *Adam*, and it is earthy, fraile and mortall. The spiritual body he calleth, not it that is become or made a spirite: but therefore nameth he the glorified body a spirituall bodye, because it liueth of the spirite of Christe: which spirituall body (that is incorruptible, indissoluble and immortall) we haue receiued of Christ our Lorde. Of all this, is sufficiently spoken in our expositions of the epistles of S. Paul.

CHAP. 17 The case of our members in the bodies resurrection, and of theyr functions.

BUt here might some mã sai: if our very true bodyes with their

their members shalbe in heauē, then it folowth, that the vse and exercise of the members shall be in heauen also. To this, I geue like answere as nowe is sayde: namely that we shall haue euen these members and this bodye which we now cary: but seeing that thorow ỹ glorification they shall be made heauenly, they shal not neede earthy exercise. Neyther shal they vse any frail thing at all. Hereof commeth it that Paule saithe: *flesshe and bloude may not possesse the kingdome of God, nether may corruption inherite vncorruption.* By flesshe & bloude he meaneth not the true essentiall body, but bodely fraile lustes

1.Cor.15.50

lustes and tentations which he now called the earthy and fraile body. Such tentations & lustes (saith he) shall not be in the glorified bodies, neither shall there any fraile bodyes be in heauen. For he saith immediatly vppon the same: corruption shall not inherite vncorruption, for in the kingdome of God there shall be no corruptiõ nor frailty. For the heauenly ioy, is farre of another kinde and nature, then that it cã receiue or suffer suche vile & vncleane lusts and tentations, yea such a stained and defiled flesh. For afore ỹ bodies of men come into heauẽ, they must be wholly & perfectly altered: that is, clen-

sed

ed and purified from a filthines and frailty.

This did our sauioure teache also, when hee answered to the question of the Saducees, who denied the Resurrection of the dead. Of the which I haue written much vpon ỹ gospell of Mathew. Holy Augustin saith also. Mat. 22. 34

This doth sore hinder the Ethnikes and heretikes, that vve beleeue, that the earthye bodye is taken vpp into Heauen: for they thinke, that into heauen there can come no earthy thing. But they knowe not our scripture, neither vnderstand howe it is spoken of Paule: it is sowen a naturall bodye, and shall rise a spirituall bodye. For this is not taken to the intent, as thoughe the bodye should become a sprite, or be changed into a sprite. For enen nowe also our body, which is called naturall (or soulishe) and is naturall in deede, is not changed into the soule, and become the soule. But therefore is the body called a spirituall body, that it may so be Augustinus de fide & symbolo. cap. 6

be prepared to dwel in heauen. VVhiche thing commeth to passe, when all feblenes and earthy blemish is chan ed into an heauenly purene le and stedfastnes.

All these are the words of Augustine.

CHAP. 18. The diuers errors that sprong about the article of the bodies refurrection.

HEtherto haue I told, what the Scripture of the Prophets and Apostles doth hold & testify concerning the resurrection of the dead, and of our body: that is to say, our own true flesh: namely, that our true flesh and body shall rise from deathe, and be glorified in the resurrection, and that the glorification dothe not therfore take away the verity of ỹ bodi, or make it nothing, but doth translate and bringe it into

into a more vpright and better state: so that neuertheleſſe the true eſſencial ſubſtaunce of the body remaineth ſtill. Upon this nowe, to the commoditie of the reader, & for a more euident declaration and vnderſtanding of the aforeſaid wordes: I will hew what errors ſpring vp cõcerning the reſurrection of the dead, þ any good faithfull Chriſtian maye the better auoide the ſame. That there haue bene many, which denyed the reſurrecti on of our bodyes, and had it vterly in derision, all Stories declare. In the which rigiſter, the Philoſophers for the moſt parte are reckened and eſtemed, with

Errours touching the reſurrection of the fleſh.

Philoſo.

Himeneus and *Philetus*, of whō
2. Tim. 2. Paule maketh mention. In like maner are ther many recited of Ireneus, Tertullian, Eusebius, Epiphanius, Philastrius and Augustine: namely these, the Simonians, Valentinians, Marcionites, Cerdonians Carpocratians, Caijnes, Archontici, Seuerians, Hierarchits, Selucians, Appellites and Manichees.

Among the Greekes also & Latinistes ther were excellent mē, that turned thēselues to the golden, and yet earthy Hierusalem promising muche (I wotte not what) of a kingdome of ỹ worlde to come after the resurrection: ascribing vnto vs suche bodyes, as being partakers of the kingdom, should also be holden with these

ese earthye desyres. To these,
er is found yet the third parte
hich, as touching the substãce
d state of the glorified bodies,
h saide and taught, that they vt-
rly tooke away & ouerthrew
e bodely nature, and gaue vn-
it nomore, nor other thinge
m a spirite. Against the second
t speaketh holy Hierom: that
asmuch as they were carnal,
y haue also loued onelye the
sshe.

Against the third speaketh the
me Hierome: that they, being
thankfull for the benefites of
od, would not haue and beare
flesh, wherein Christ yet was
ne and rose againe. Where-

vpon he geueth very godly cõ-
fell, that we tary in the meane
way: Namely, that we esteme
and make the glorified bodies
no more spirituall, then the per-
fectnesse, property and truthe of
the bodies maye permitte and
suffer.

Contrariwise that we make
them not altogether so carnall
and vngostlye, that it mighte be
thought, howe that naturall and
fraile bodies shall be in the glo-
ry. Olde wryters saye also, that
Origen. Origen did not perfectlye con-
fesse the resurrection of ỹ flesh,
but that in the resurrection he
fantasied and imagined suche a
bodye, as hathe little difference
from

from a spyte. And therefore in *Definitionibus Ecclesiasticis*, ther is a Chapter againste the sayde Origen, in maner foliwing. Definiti. Eccle.ca.6

If that vvhich falleth doe stande vp againe, then shal our flesh truely rise againe, for the same falleth in very deede, and shall not come to nothinge as Origenes opinion was, that there should bee made a shiftinge and change of the bodyes, namely, that ther should be geuen vs a new body for the flesh but euen the same fraile fleshe that falleth of the iust and vniust, shall vvithout febleneſſe rise againe, that because of sinne it may suffer paine, or els according to his deserte continue in eternall honor and glory.

CHAP. 19. The errors of Origen concerning the resurrectiō, confuted by Hierome.

BVt forasmuche as I haue once recited Origens opinion, touchinge the resurrection of

the body, and somewhat recited the errors of some, that denied the resurrection, declaring the scornfull opinion of those, whom they cal Chiliastes: I will shewe nowe more largely, what holye Hierome held of the resurrection of the dead, and howe he confessed the true vpright beleefe. He speaketh to *Pammachius* concerninge the errors of Iohn bishop of Hierusalem: and in the same writing he comprehēdeth the doctrine and opinion of Origen, concerninge the resurrection in maner folowing.

Origen sayth, that in the church there bee sprong vp two errors: the one from vs, the other from the heretikes. Namely that we, as the simple and louers of the flesh, sai, that euen

men theſe bones. this bloud, and this fleſh, that is, that our face, members, and all the proportion of the body, and the vvhole body it ſelfe, ſhall riſe again at the laſt day: ſo that vve ſhall alſo goe vvith the fete, vvorke vvith the hands, ſee vvith the eyes, and here vvith the eares. This (ſaith he) vve ſpeake as ſimple, homely, groſſe and ignorant people. But the heretikes (as Marcion, Appelles, Valentinus, and madde Manes) deny vvholely and vtterly the reſurrection of the fleshe or body, geuing ſaluation only vnto the ſoule, and ſaying, that our vvordes are nothinge, vvhen vve affirm, that according to the enſimple and paterne of our Lord Ieſus Chriſt we ſhall riſe againe, ſayinge that our Lorde himſelfe roſe in a fantaſie or ſpirite: and that not onely his reſurrection, but alſo his birth came to paſſe more in imagination then in very truthe: that is that hee vvas not borne in very deede, but ſuppoſed to be borne.

Hieron ad Pammachium.

Novve for the opinion and mynd of both theſe parties, Origen ſaythe, it pleaſed hym not: namely, that he abhorreth the fleſh on our ſide, and the fantaſye on the heretikes part, for each of them doth too much. And namely they of our ſide for that they vvolde bee again, the ſame they vvere afore: and the

other, for that they vtterly denye the resurrection of the bodies.

And after certaine woyds doth Hiersme set foyth Dyigens opinion, and what he held of the resurrection and saith.

There is promised vs another body, namely, a spirituall and heauenly, that can not be comprehended, nor sene with eyes, nor hauing any waighte or burthen, and that according to the circumstance and diuersitye of the places that it shalbe in, shalbe changed.

And after certain woyds doth Hierome set fooyth the opinion of Dyigen yet moye plainely, saying.

O ye simple, the resurrection of our Lorde Iesus Christ ought not to deceine you, in that he shewed his hands and feete, stoode on the sea shore, went ouer the fielde with Cleophas, and said he had fleshe and bones. This body that was not borne of the seede of man, and of lust or pleasure of the fleshe, is endued with greater freedome then another

her body, and with his nature it is not vn-like the ſpirituall and heauenly body. For when the dores were shut, he entered, and in breaking of the bread, vanished he away from their ſight. &c.

But at the laſt, Hierome answereth vnto Origens foundation and ſayth.

The confutation of Origens error.

Like as hee shewed his true handes and his true ſides, ſo did he truly eate with thē, went truely with Cleophas, ſpake to them truly with his mouth, ſat truely at the table with them at ſupper, toke the breade with his true handes, gaue thankes, brake it and reached it them. And whereas he immediatly vaniſhed out of their ſighte, that is aſcribed to the power of God, and to no fantaſy or falſe bodi. VVhen he, afore his reſurrection, was bronghte out from Nazareth, that they mighte throwe hym downe from the top of the hill, he paſſed thorow the middes of them, that is, he eſcaped out of their handes, May wee then talke with Marcion, that his birthe was therefore but a fantaſye, because that he againſt nature eſcaped thoſe that had him? Howe ſayeſt thou, dyd not they knowe hym in the waye, vvhen he yet

had the body that he had afore? Vpon this heare the ſcripture: their eyes vvere holde, that they ſhould not knowe him. But vvas he any other vvhen they knevve him not, or vvas he any other vvhen they knevve him? Verely he was alway one and like himſelfe.

And therefore to knovv and not to know, is geuen to the eyes, and not to him that is ſene: althoughe it be aſcribed vnto him alſo, that he helde their eyes leaſte they ſhoulde knovv him. Aftervvard vvith many vvords geueth he anſwer to that, that the Lord entred vvhen the dores vvere ſhut. Yet dothe he brefely anſvver thereunto, in his Commentaries vpon the laſte Chapter of Eſaye, and ſaieth: I maruell that ſome, after Chriſtes Aſcenſion, vvill geaue and meaſure him a body made of the ayre, and ſoone returned to ayre againe, becauſe the Lord by the power of his maieſty, came into the Apoſtles whā the dores vvere ſhut, conſidering that afore his reſurrection alſo he vvent vpon the water of the ſea, permitting the ſame vnto holy Peter: who at the firſt thorowe faithe vvalked vpon the vvater, but aftervvard, vvhen he being faint in faith, began to ſincke and go vnder, he ſayd vnto him. O thou of little faith, why haſt thou doubted?

Thus

Thus much wrote Hierome against Origen, and many other moe yet in this boke written to *Pammachius*, againste Iohn bishop of Hierusalem: which because of greatnesse and lengthe, I haue committed to put here in writing.

CHAP. 20. S. Hieromes opinion of the resurrection of the flesh.

YEt in the same booke hath the sayde Hierome sette hys owne opinion, touchinge the resurrection of the flesh, directing the oration vnto Bishop Iohn, and saying.

If thou vvilt novve confesse the resurrection of the flesh, after the truth and not after fantasy, as thou sayest, then looke, that vnto

vnto the vvordes which thou haſte ſpoken to content the ſimple, that euen in the body, vvherein vve die and are buryed, we shal riſe againe, thou adde: theſe wordes alſo, and ſaye: ſeeing the ſpirite hathe not fleshe and bones, as yee ſee me haue: and foraſmuch as it vvas ſo diſtinctlye ſpoken vnto Thomas: put thy finger in my handes, and thy hand in my ſide, and be not faithleſſe but beleuing: Therefore ſaye thou, that we alſo after the reſurrection shall haue euen the ſame members, that we dayly vſe, yea euen the verye ſame flesh, bloude, and bone. The vvorkes vvhereof the holy ſcripture condemneth and reiecteth, and not their nature.

And this is the right and true knowledginge of the reſurrection, vvhich ſo geiueth honor vnto the flesh, that therevvith it minisheth nothing the verity of the flesh.

Afterwarde ſpeaketh he yet more euidently.

I vvil frely confeſſe, though ye wry your mouthes at it, ſcratch your head, and ſcrape vvith your feete, yea, and though ye should ſtone me to deathe forthvvith: Yet vvyll I manifeſtly and plainly knowledge and confeſſe the faith of the churche or congregation of God, and boldly prouounce that the right

right profound Christian truth of the resurrection, can vtterly not be vnderstand without flesh, bone, bloud and members.

VVhere flesh, bones, bloude, and members are, there must nedes be a difference of kind, as of man and vvoman. And vvhere these bothe are distincte the one from the other, there Iohn must be Iohn, and Mary must be Mary. But thou needest not to be astonied at the matter, as though a wedding also vvere there to be kept in all the haste: seeing that before they dyed, they liued vvithoute the vverke of their kinde, that is vvithoute the vse of marriage.

It is promised vs, that vve shalbe like vnto the Angels, that is, partakers of the saluation: in the vvhich saluation, the Angels are vvithout flesh and distinction of kinde. And yet it is giuen vnto vs in our fleshe & kind. Thus beleueth my simplicity, and vnderstādeth that the kind must be vnderstand, how beit vvithout the vvorkes of the kinde: yea that men must rise againe, and so become like vnto the Angels of God.

Neither oughte the resurrection of members forth vvith to be therfore esteemed vnprofitable & superfluous because they shal not do their office, but stand idle. For while wee are yet in this life, vve endeuore oure

selues

selues not to performe the vvorkes of our members. As for the comparison towardes the Angels, it is not a changing of men into Angels, but it is an increasing of the mortality and glory.

Thus much haue I spoken of the confession of holye Hierome

CHAP. 21. S. Augustines minde of the Resurrection of the flesh.

TOuchinge the resurrection of oure flesshe, not onely did holy Hierome beleue thus, who yet testifieth, that hee knowledgeth and cõfesseth the vniuersall Christian faithe: But also S. Austen wholly agreeth vnto S. Hierome, and namely *Li.2, Retractat.cap,3.* For in repeting & correcting certaine poyntes out of the 32. Chapter in the booke

de

Agone Christians, he sayth.

I sayd it shall not be flesh and bloud, but heauenly body. This ought no man to vnderstand, that therefor there shal be no more substance of the flesh: but with the names of flesh and bloud, must the infirmitie of the flesh and bloud be vnderstand.

Item. Lib. 1. Retractat. cap. 17.

In repeting and correcting certaine paynctes, which he had written long afore, in the boke *de fide & symbolo*:

In the time of the Angelical chaudge (saith he) it shall not be flesh and bloud, but onely body. &c. This I speake of changing of earthy bodyes into heauenly. &c.

But if one vvold vnderstand it so, that the earthy body, vvhich vve novv haue, should in the resurrection be altered and chaunged, that these members and the substaunce of this fleshe shall not remaine, no doubt he is not in the right way, but ought better to be instructed: consideringe that he is vvarned and monished thorovve the bodye of our Lord, vvhich after the resurrection appeared euen vvith the same membets, not only

onely that he might be ſeene vvith eyes, but handled alſo and touched with hands.

Beſides this, he teſtifieth, that he hathe true fleſhe vpon him, vvhen hee ſaithe: handle me and ſee, for a ſpirit hath not flesh and bones as ye ſee me haue. Therfore it is euidēt and plain that the holy Apoſtle Paule denied not, that the true ſubſtaunce of the fleshe, ſhould not bee in the kingdome of God. But rather vvith theſe wordes, fleshe and bloud he vnderſtode, that either men, vvhyle they lyue after the fleshe, ſhould not haue the inheritaunce of heauen: or els that there ſhoulde be in heauen no infirmity of the flesh at all.

This is a greeuous matter for vnbeleuers, and hardly are they perſuaded to beleue the reſurrection: but moſte diligentlye and after my power haue I treated thereof in the laſt boke de Ciuitate Dei.

De ciuitate dei. Lib. 13. ca. 22. & 23.

Yet handleth he of the reſurrection, not only in the laſt boke, but alſo in the 13. boke *de Ciuitate Dei*. he writeth thus.

The Chriſtian faithe doubteth verely nothing at all, to confeſſe of our ſauioure, that alſo after the reſurrection, though nowe in the ſpirituall fleshe, yet alſo in his true flesh, he

did eate and drinke vvhith his disciples. Thereof are they called also spiritual bodies: but that they therefore cease to be bodyes, but that thorowe the spirite, whiche geueth life, they shalbe preserued and remaine.

For likeas these our bodies, vvhich haue a living soule, and yet bee not named a spirite that geueth life, but naturall or soulishe bodies, and therfore are not soules but bodies: so shall the glorified bodies bee called spirituall.

And the same is againe. Retractat. Li. 1. cap. 13.

Yet God forbid vve should therefore beleue that they shall be spirites: but bodyes shall they be, which shal haue the substance of the flesh. And forasmuch as they are preserued and made aliue thorowe the spirite, they shall suffer no greefe or infirmitye.

Then shall not man be earthy, but heauenly: but that the bodye, vvhich is made of the earth shall no more continue the same body: but that thorow the heauenlye gifte and grace he shall be so from henceforth, that being such a kind and nature as can not perishe, and altered from all infirmity, he shalbe able to dvvell commodiously in heauen.

Furthermore saieth s. *Austin* in the 22. boke the 30. Chapter.

Hovv the bodies there shall moue, I dare

not rashly define, for I cannot comprehend it, it passeth my vnderstanding. Yet shal ther mouing and state, euen as also their proportion, be altogether beautifull: and how soeuer it shall be, it shall be in that place, wher nothing can be but that, vvhich is beautifull and comely: yea vvhere the spirite vvil, ther straight shall the body be also. Nether will the spirite any thing that is not very semely and comely both for him and it.

Thus haue I hetherto recited S. Augustins bleeke, to conclude this matter of the resurrection.

CHAP. 22. VVhat Aurelius Prudentius thought of the same.

I Will hereunto adde the verses of the excellent and christian man, *Aurelius Prudentius*, which do wonderfully expres vnto vs the resurrection of oure flesche, and set it directly before our eyes.

My

MY body in Christ shall rise againe:
I speake it in earnest for it is plaine.
VVhy vvould thou then I should despaire,
O flesh when I do see so faire.
The vvay, that Iesus Christ, my Lord,
VVent after his death, as saith his worde?
This is the ground and foundation,
My heart beleeueth with confession:
That I am sure and know certaine,
My body shall rise wholely againe.
Not one heare lesse then was before:
Neither in greatnesse any more:
With strength and shape as it liued here,
Afore they it to graue bid beare.
Ther is no toothe nor naile so small,
No heare so little but though it falls
Yet perishe it shall not finally,
But out of graue rise certainly.
God which afore created me,
vvith shape and strength vndoubtedly.
wherewith I heare on earth should liue:
No feble nor vveake thing me shall giue. Our bodies at the resurrection shal not be feeble nor vveake.
For where any thing shall perish at all,
It is olde feble, So do not thou call,
Of our bodies the renouation.
Therefore is this my expectation.
what sickneſſe payne and aduersity,
vvhat death in this vale of misery,
Out of this world now taketh away:

Shall, when I rise at the last day
From death to life a new, certaine
be geuen me altogether againe.
For seeing that death is ouercome:
It euer beseemeth vs all and some,
Quietly to trust with stedfastnes:
Our God will keepe with vs promes.
Least when we come into the graue,
A man no hope then after haue,
VVhen he to life commeth eternall,
That he, for his body mortall,
VVhich here so full of faults was,
As brickle and fraile as any glas,
Shall haue a body of perfectneise,
That cold can not, nor hunger presse.
Though weakenes be at all season,
The strength of death, and operation.
Therby in vs what is consumed,
VVhen it again shalbe restored.
Then thorowe the power whereby we rise,
VVe go to the father in perfect wise.
This should right well content our heart:
Therfore my body regardeth no smart.
In Christ my trust, is constantly:
VVho promiseth vs assuredly.
To raise vs vp from earth at last:
Therefore be thou nothing agast.
For sickneise nor for aduersitee:
Nor yet let thou the graue feare thee.

Let

In this euer thy comfort be,
That Christ prepared the way for thee,
Wherein himselfe is gon before.
Folowe thou, and Liue for euermore.

CHAP. 22. The bodyes of vnbeleuers shall verely rise againe.

BVt to the intent that no mã doubt, touching the resurrection of the flesshe of the vnbeleeuers: I will bring forth certaine testimonies of holye Scripture, which doe manifestly declare, ỳ the vnbeleuers or vngodly, shall with their owne true bodies rise againe. The Prophet Esay in the laste Chapter of his booke sayeth: *they shall goe foorthe, and* Esay. 66. 24
loke vpon the bodies of them that haue vilely behaued themselues

againſte mee: for their wormes ſhall not die, neither ſhall theyr fire be quenched, & all fleſh ſhal abhorre them. With this ſentence doth the Prophet play after the maner & cuſtome of thoſe that haue ſoone gotte the victory: which with great deſire, after that the battaile is won, get them out of the city into ꝑ field, to view & looke vpon the bodies of ſuche as are ſlaine, and howe fortunately they haue foughte. Forasmuch now as Chriſte alſo hath fought proſperouſlye, ouercome his enemies on Domes daye, and made them his foote ſtole: the faithful ſhall goe out to ſee the bodies of the vngodlye.

The

the prophet doth for this cause call them bodies, euen to declare that the bodyes raised vp from death, shall be very true flesh.

He continueth further also in ỹ recited sentence, and saith: their worme shal not dye. For the bodies or coarses are full of wormes, neither are they aught but wormes meate.

All this is spoken after the custome and propertye of man, and weakenes of this time: & herewith is described vnto vs, and set before our eyes, eternall punishment, and howe it shall goe in the life to come.

In Daniel we read thus: *many of them that sleepe in the dust* Daniel. 12.

of

of the earth, ſhall awake: ſome to euerlaſting life, ſome to perpetuall ſhame & reproſe. The whol multitude of bodyes, ſaith he, þ are become duſt, yea all fleſh ſhal throwe the power of God ryſe againe, but not in like caſe and ſorte. For the good ſhall ryſe to eternall life, the euill to euerlaſting death. After this manner ſpake the Lorde alſo: *Verelye, verelye I ſaye vnto you: The houre commeth, in the which all they, that are in the graues, ſhall heare his voyce, and ſhall come forth they that haue done good to life: and they that haue done euill, to death.* Who is ſo ignorante but he perceiueth, that to

Iohn.5.25

slepe in the earth, as the prophet Daniell sayde, and to be in the graues, as Christe sayde, is one maner of speache and of like effect. Nowe forasmuch as they, that are in the duist of the earth, and in the graues, come forth, awake and rise again, and onelye the bodies are in the graues, wherin they corrupt: it foloweth ỳ mennes true bodies, not onely of the good, but also of the euill, shall truely rise againe. And the same doth the Lord yet declare more euidently. Mat. 10. *Feare ye not them that kil the body, & are not able to kill the soule: but rather feare him, which may destroy soule and body into hell.*

Not

Not onely the soules, but also the bodies of vnbeleuers, do the the Lord destroye. Oute of the which it foloweth, that they shal rise againe: for if they should not rise againe, they coulde not bee tormented and plagued. Nether shall any other body rise againe to paine and punishment, but euen the same, that with his vile works hath deserued the plage.

And hereunto serueth also the description of the last iudgemēt. Math. 25. And S. Paule saith. 2. Cor. 5. *We muste all appeare before the iudgemente seate of Christe: that euerye on may receiue in his bodye, accordinge as he hath don, whether it be good*

or

n bad. See, how manifestly & expressly the holye Apostle testifieth ỳ the body shall rise again. In the same terrible iudgement of God sayth he, must euery one take his body to him again. And why must he take the bodi vpon him again? Euen to the intente, that whē any one hath receiued his body again, he may likewise receiue the rewarde, that he by and with his liuing bodye hath deserued.

Nowe hathe the bodye some thing to doe with godlinesse and vngodlinesse, with vertue and vice: for the bodye is an instrument or vessell wherewith somewhat is done: and therfore in the iust

iuſt iudgement of God, the body accordinge to the deuine righteouſneſſe, ſhall not be omitted, neither forgotten at all.

For if it haue bene obedient and ſubiect vnto the ſpirite, if it haue ſuffered muche trouble, for the name of Jeſus Chriſte, if it hath bene an earneſte folower of righteouſnes: then ſhall it bee worthye alſo to be glorified. Againe: If it hathe bene geuen ouer, to worldly voluptuous pleaſures, or trãſitory things of this world: then with the ſoule that wrought with it, ſhal it iuſtly go to eternall damnation. Wherefore, the vnbeleuers ſhall truely riſe againe, in their owne fleſhe-

yea

yea euen in the same, which they here in this time haue fed, and pampered with all voluptuous pleasure and excesse.

And like as they in this time haue with their bodye takē their owne pleasure, ioy and delight: so in the life to come they shalbe plaged and punished wi h euerlasting paine & torment, in the same body.

For S. Paule witnesseth farther in the acts of the Apostles, and saith: *I worshippe the God of my fathers, beleuing al things which are written in the lawe & in the prophets: and haue hope towards God, that the same resurrectiō of the dea!, which they them-* Acts. 24.

them ſelues looke for, ſhall be of the iuſt and vniuſt.

De fide ad Petrum. cap. 3.

Therfore holy Auguſtin in his boke *De fide ad Petrum diaconũ* ſaid well and Chriſtianly, accordinge to the nature of the Apoſtles doctrine.

The vngrighteous shal haue a common reſurrection of the fleshe vvyth the ryghteous: but the grace of the change or glorification, they shall not haue. For frailtye and miſerye shall not be taken awaye from the bodies of the vngodlye, neither the shame and reproche, ſickneſſe and feeblenes, in the vvhich they are ſovven: vvhiche therefore thorovve deathe are not extincte and taken awaye, that they maye belonge to eternall death, paine and punishment, euerlaſtinglye to be plagued body and ſoule with continuall torment that neuer ceaſleth.

Theſe are Auguſtines vvords.

And after like ſorte dyd the lord alſo ſay in the goſpell: *they that*

hat haue done euil ſhall ariſe to Iohn.5.29
he reſurrection of iudgement or
lumnation. As if he woulde ſay:
he vngodlye, that with their bo=
ies ſhall riſe againe, ſhall ryſe
ith ſuch property and propor=
ion of their body, that theyr bo=
ies maye ſuffer the paine and
ment: namely, that they nowe
inge made euerlaſtinge, maye
t bee waſted and conſumed a=
y thorowe any paine or trou=
le, how great and horrible ſo e=
r it be. And ſo the bodies of
he vngodly, that riſe againe frō
ath, ſhall after the ſayd maner
e altered and changed. For the
odies that might afore thorow
ain and trouble be broken and
conſu=

consumed, are now altogeather as yron, yea such as can not bee broken, and yet painfull and passible: so that from henceforthe, the more they be tormented, the harder they become, and, thorow Gods vengeance, more vnapte to be destroyed, and yet made the more able to suffer misery.

The thirde parte TOVCHING THE damneds perdition, and the blesseds saluation

CHAP. 24. The death and damnation of the vngodly.

NOwe seeing the onset is geuen, and the Oration come so farre, that I muste also speake somewhat of the eternall death and damnation of the vnbeleeuers, that this matter may be wholly, vprightly, and perfitly brought to an end: I will therfore briefely declare, that the

death, and damnation of the vnbeleuers and vngodly, is enioyned vnto them of God, Item, ỹ the soules are passible. Moreouer wher the scripture declareth the place of damnation to be, & after what sorte damnation shall torment the vnbeleeuers. Finally, I wil declare, whether the punishment of the vngodly be euerlasting, or whether it shall cease at length. Holye scripture dooth oft and many times make mention of the deathe of the soule, which yet cõcerneth not the substance but the state thereof.

The death of the soule.

For holy Augustine in his boke *de fide & symbolo*, speaketh therof very well and Christianly.

Like

Like as the ſoule (ſayeth hee) by reaſon of vices and wicked māners is fraile, ſo may it alſo be called mortall. For the deathe of the ſoule, is to fall from God, and not to kepe it ſelfe vnto God: which is alſo the firſt ſinne committed in paradiſe, as it is cōmitted in holy ſcripture. De fide & ſymbolo. cap. 10.

Moreouer the ſoule dieth, when it is verily ſpoyled of eternall life, and caſte into everlaſting ſorowe, trouble and miſery.

And therefore, ſayth Auguſtine further. The ſoule alſo hath her deathe namely vvhen it lacketh and is deſtitute of the eternall and godly life: which truely and iuſtly is called the life of the ſoule. But vnluckilye or immortall is it called, becauſe it neuer ceaſeth to liue, hovv miſerable ſo euer the life of it be.

What bodely death is, euerye man knoweth well: but eternall death, when a man dyeth the ſecond time, is this: when the fleſh riſeth againe, and ſo is placed in euerlaſting torment.

For after the laste sentence or iudgement of God, the whole man, and not the halfe, shall be either saued or damned. The eternall death also hath S. Iohn in his Reuelation called the se-
Apo.20.24 cond death. This is appoynted because of sinne, and is not a resting or ceassing, but a cõtinuall paine. This death is called also damnation, that is, a iudgement because the vngodly is adiudged vnto paine: and for that there is appoynted him a tormẽt, sorowe and trouble that neuer ceaseth, and that, as touching the greatnesse therof, can neuer be expressed with tongue.

Chap

CHAP. 25. That there is an eternal death and damnation, and that the soule is passible.

NOw that there is an eternall damnation, ỹ truth and righteousnesse of God testifieth. For howe coulde God bee righteous, if hee had no punishment, wherwith to torment and plague the vicious and wicked? Therfore out of dout an eternal death and damnation there is, though the vngodly do mocke & laugh it to scorne, and passe not upon it. The godly sacred Bible, which is an assured witnesse of the truth, sayeth euidently: *death is the stipende or reward of sinne.* And: *by one man came sinne into the worlde, and by sin death.* Rom.6.23 Rom.5.12

death. Item, thorow the sinne of one man, is the euil fallen by inheritaunce, & come vpon all men vnto damation. For, in ỳ booke of Genesis, God sayth: *In what dai so euer thou eatest of this tree thou shalt die the death.*

Gen.2.17

Now did he eate therof, & therfore he also dyed, and was euen condemned, appointed and adiudged vnto eternall death. The Lord saith also in the gospell: *If ye beleue not that I am he, ye shal die in your sinnes.* Item: *he, that beleeueth not, is condemned already.*

Iohn.8.24

Iohn.3.18

Such like testimonies are found in holy scripture innumerable: out of the which we finally conclude, that death & damnation

tion is entoyned, appoynted and
wiudged of God, vnto all vnbe-
leuers and vngodly. But forasmuche as there be some whiche thinke, that, seeing the soule is a spyte, it can not, neither may suffer, yea that it is not subdued to any passion at al: Therefore, against suche curious teachers, I wil set now the soule of the gorgious riche man in the gospell, which expresly & plainly sayeth: *O send Lazarus, that hee maye dip the tip of his finger in water, & coole my tongue: for I am tormented in this flame*: lo, the rich mannes soule is tormented in the fire. Hereout now it foloweth, that the soules are passi-

Luke, 16. 24

ble and subiect to suffer.

And thoughe this bee shewen vnto vs of the Lorde as a parable, yet is it done for this intent, euen to describe and declare vnto vs, the state and case of the soules, that are seperated from the bodyes.

And how paine and punishment is appoynted vnto the soules, it is fōud expressed not only in the similitudes, but also in the holye gospell of Mathewe the truthe it selfe sayeth: *feare ye him rather, which may destroy soule & body into hell.*

What the mouth of god speaketh, must nedes be true: Yea a shamefull & strange thing were it:

t:for any man from henceforth
w doubt in this, that with so evi-
dent testimonies is witnessed.
We oughte rather to beware,
that with our vicious life, wee
deserue not to learne and fele by
experience, the righteous iudge-
ment of God, concerning the
which wee nowe doubte and de-
maunde so folishye, as thoughe
there shalbe nothing of it. Now
what I haue spoken of ỹ soules,
that are alreadye departed from
the body, must be vnderstand al-
so of the bodies, which come a-
gaine to the soules in the resur-
rection.

CHAP. 26. The bodyes of the vnbeleuers being rayſed are paſſible.

For

For that the bodyes, which come againe to the soules & are raised vp are passible: it may well be vnderstād and perceiued by that, which is treated of alredy. S. Augustine. *Lib.* 21. *de ciuitate Dei. Ca.* 4. sheweth by many natural examples and euidences, that liuing bodyes may wel remaine and continue in the fire. But touchinge the place of the punishment, or where the soules with their bodies shalbe tormented, the scripture saith simply & plainly, that the vnbeleuers goe downe into hell. Hereof is it easy to perceiue, that hell is vnder vs in the earth: notwithstanding to goe about to describe, to shew and

md to compaſſe preciſely the place and the rowme, where it lyeth, and to point it out, becom-meth not vs verely, but is a fool-iſh preſumption. The teſtimo-nies of the ſcripture are ſimple & plaine. For the Prophet Da-uid ſaith: *Let death fall ſodenly vpon them: and let them go down quick into hell: for wickedneſſe is in theire houſes and priuie chambers.* Item: *with all theyr ſubſtance went they down quick into hell, and the earthe couered them, and they periſhed from out of the congregation.* Hereunto ſerueth alſo righte well the de-ſtruction of Sodome, and that whiche the Prophet Ezechiell decla-

Pſal, 55. 15

Num. 16. 33

Gen. 19.

Exech.32.24 declareth: namely, that all cruell people are gone downe and descended into hel: as the *Elamites*, whiche are the *Persians*, *Edomites* and others. And therefore concludeth he farther, that euen *Pharao* the kinge of *Egypte*, seing that he also is a tyrant, must be thrust downe into hell, and be gathered vnto other vncircumcised, that is so say vnbeleeuers. Item in Luke is the hel placed
Luke.16.15 beneath downewards. For thus it is written in the Euangelist: *betweene vs and you, there is a great space sette: so that they whiche woulde goe downe from hence to you cannot.*

1.Peter 2. The holy Apostle Peter speaking

king of the angels that fel, saith euidently: that they are caste downe into hell, kept and bounde with the chaines of darkenes for euer. Esay also speaketh of hel, and sayeth: *the Lord hath set hel in the deepe, and made it wyde.* Esay. 30.33
As for the manner, fashion, and measure of the damnation, and how great ẏ tormēt of hel is vpō vnbeleuers: I suppose no tōgue is able to expresse the terrible & vgsome paine and punishmente thereof. For Virgile the old Poete, though he were an Heathen man, yet when he had recited diuers and sundry vices, and what punishment is ordeined for them of God, he sayd in his sixte boke Virgilius.
of

of the Enepdos.

An hundred tongues,
And mouthes as many,
Although I had,
VVith eloquence hie:
And though my voice
All yron were
In ſtrength: yet could
I not declare
The vices of men,
Nor yet can tell,
VVhat paines therfore
They ſuffer in hell.

CHAP. 27. The paines of Hell, and the matter for the continuance of the torments with the ſpace of the place, and kindes of punishmenes.

YEa thoughe the holye ſcripture it ſelfe, can not with ſufficient wozds expzes the paines of hell, and punishment of the dãne d:pet doche it partly deſcribe the ſame with outw ard and coz-

pozall

porall things, geuing vs occasi-
on thereby, to consider far grea-
ter things: and, so to say, oute of
the small to ponder and wey the
greater: as when it calleth the
paines of hel, the outward dark-
nes, that is, most terrible sorowe
& trouble, callinge the paine also
weeping and gnashing of teeth.
Item colde: and continuall fire
that neuer quencheth, & the per-
petuall gnawing worme. As e-
uerye one that hath red the gos-
pell, is well enformed. The pro-
phet Ezechiel saith, that in hell Ez.32.22.23
there is a greate multitude of
graues. And so, by a figuratiue
& borowed speache, he declareth
the horror, mourning, weeping,
and

and lamentation of the damned. The Grekes in their language named hel, of darkneſſe, colde, trembling and quaking.

For *Ades* commeth of, *a*, and *Eidein*, that is of not ſeeinge: or *Tartarus* of ꝑ word *tartarizein*. that is, to ſhudder for cold: or of *taratto*: that is to be in heuines, put in fear, and out of quiet. But for the opening of thys matter, we will take the teſtimonies of the ſcripture in hand again.

The Lord ſayth: at the ende of the world, ſhall the ſonne of man ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquitie, and ſhal caſt them

them into the fiery Duen: ther shalbe wailing and gnashing of teethe. And euen the said words doth the Lord vse againe in the same Euangelist. Item Esay saith: *for he from the beginning hath prepared Tophet, that is, hell euen for kinges, and made it deepe and wide.* Mat.22.24. Esay.30.33

The mansions or chambers thereof are of fyre and exceding much woode, which the breath of the Lorde as a riuer of brimstone, doth kindle. The place of the Prophet haue I partlye declared in the exposition of the 5. chapter of Mathewe, and heere will I nowe partly expound it. The prophet truly, with these

woꝛdes, declareth an assured & a very wide and bꝛoade place of hell, whē he saith: he hath made it deepe and wide.

Hereof then it foloweth, that hell is in the depth, and that the place it self is an hoꝛrible depth, so that who so dothe once sincke down into it, shall come no moꝛe thereout: nether nedeth any mā to thinke, that the place is not great and wide inough. Foꝛ touching wideneſſe, it shall be able inough to holde all damned persons.

Foꝛ, the wideneſſe and greatneſſe thereof, sayth the Pꝛophet is exceeding hoꝛrible. The terꝛible pain also & toꝛment, wherwith

with the vngodly are p̄ vnished, hath the prophet described with these wordes and sayd: the mansions or chambers therof are of fire. As if he wold say. The pain of hell, is greater then can be expressed, for the fire noteth an vnspeakable trouble. As for stuffe to be tormented withal, it shall neuer lacke, neither shal the paine haue euer any end. Therfore saith he, that there is muche woode. It followeth moreouer, ỳ the Lords breath, which is as a riuer of brimstone, doth kindle and as a bellowes blow the fier, quickning it, and euer renuing it, to burne euermore. Therfore we aught not to thinke that that

fire is kept in by natural cauſes, for by the power of God is it kindled and kepte in. The ſame Prophet ſaith alſo: *they ſhall go forthe and looke vpon the bodyes or coarſes of thē that haue vilely behaued themſelues againſt me: for their wormes ſhall not dye, neither ſhall their fire bee quenched, and all fleſhe ſhall abhorre them.* And vnto theſe wordes hath the Lord reſpect, when he ſayth in the goſpell of Marke: *better is it for thee to goe halte or lame into life, then hauing two feete to be caſt into hell, into the fire that neuer ſhall be quenched: where their worme neuer dieth, & their fire neuer goeth out.*

Esay.66.24

Mark.9.43

Here-

Herein therefore consisteth the punishment and dãnation, that the vngodly, which here vppon earth wold not knowe God, and receiue the light of the gospel, shall be cast out from the face of God, wherin only yet is the fulnesse and perfectnesse of all ioy: and then shall they be shut vp in the great, thicke, and perpetuall darknesse. For the iudge commaundeth them to departe from him, and to go into eternal pain and damnation. Yea the vngodly shall go into themselues, and shal know ỹ equity of the iudge: and therefore fret & gnaw theyr owne, heart, with sighing, wyth vnspeakeable pain, great sorow

and trouble.

This is called, and so it is in dede, the gnawinge worme, that in the harts of the vngodlye neuer dyeth. For S. Paule sayeth plainly, þ at the righteous iudgement of God, the consciences of all men shal beare witnesse, and that the thoughts in themselues shall either accuse or excuse thē.

The same S. Paule also speaking of the iudgemente of God, saith: *Praise, honor, and immortality shal be geue vnto thē that continue in good dooing, and seke eternall life: but vnto them, that are rebellious, disobeyinge the truth, and folowe iniquity, shall come indignation & wrath, trou-*

Rom. 2. 7. 8

ble

ble and anguiſhe. Beſides al this ſhall the vngodly be in ỹ felowſhip of moſt foule ſpirites, wyth whom they had their luſt in this life.

There ſhall all be full of confuſion, lothſomneſſe, and greate tozment, and ſo ſhall all burn together foz eucrmoze. Foz thus ſhall the iudge giue ſentence w̃ plaine and expzeſſe wozdes: *depart fro me ye curſed into euerlaſting fire which is prepared for the deuil and his angels.* Math. 25.41

The Pzophet Daniell ſayeth alſo: *the wicked ſhal riſe to perpetuall ſhame and rebuke.* Item Elay: *all fleſh ſhall abhor them.* Dan. 12.2

And holy ſcripture ſayeth, ỹ the vn-

vngodly are geuen ouer vnto ꝯ deuill, to burne perpetually.

CHAP. 28. The Refutation of them, that denied the punishment of the vngodly to be eternall.

MOreouer S. Augustē. saith in his last boke *de ciuitate Dei* That some heretofore haue bene so merciſull, that they durſt promiſe grace, deliuerance and life, euen vnto thoſe that are damned and adiudged to eternall death.

The ſame witneſſeth also S. Hierome, in his writing vppon the last chapter of Eſay.

But no man ought to be moued by ſuche a folishe and erronious opinion of certaine vnbeleeuers: vvhich opinion hathe of all faithfull men beene euer ſtyll reiected and cōdemned. For the teſtimonies or vvitneſſe of the ſcriptures, vvhich wholye vvythoute al contradiction are to be credited, ſpeake ſimply and plainly e, that the punishment & damnation of the vngodly or vnbeleuers is euerlaſting, and not onely of longe continuance,

nce, as ſome exponnd it, but ſo great, that it can not be expreſſed, and ſo perpetuall, that it is without end.

Herevpon, for the opening of this matter, we will ſhew mo teſtimonies. Eſay ſaythe: *Thy riuers ſhall become rozene, and the duſt brimſtone, the earth burning pitche, not able to be quenched day nor night: the ſmoke ſhall eternally goe vpp, from generation to generation ſhall there be a deſtruction: neither ſhall any man be able to walke there in euerlaſting eternity.* Eſa. 34. 9. 10.

The Prophet doubtles ſpeaketh of hel, mynding with many wordes to declare, that the puniſhment and paine of hell is eternall and without end.

For firste he sayeth: day and night shall it not quenche. Then sayeth he farther: the smoke shal goe vp still for euermore. Item, yet more plainly: from generation to generation shall there be a destruction: namely a dwelling where as is nothing but paine and vndoing.

And at the end he addeth: neither shal any mã be able to walk there, in the euerlastinge eternity. Which is suche a manner of speache, that scarce there can be any other founde, that more distinctly, euidently and plainely expresseth ỹ eternity. For what is the euerlasting eternitye else, but a time without ende? But

to

to be able to dwell or walk ther, signifieth not, that no man shall dwell in hel: but that it is a lothsome horrible place, wherin euery man desireth neither to dwell nor walke.

Other Prophets also, speaking of the destruction of lands and Cities, haue with such lyke maner of speche, described a very foule and horrible subuersion. Therefore would the holy Prophet Esay also expresse here nothinge elle, but an euerlasting lothsomnes, that neuer ceasseth. In the holy prophet Daniell, it is written thus: they, that haue instructed ỹ multitude vnto godlinesse, Danie.12.3

lineſſe, ſhall ſhine as the ſtarres *in ſeculum & in perpetuum*, for euer and euer.

Now leaſt that by this word, *ſeculum*, any man vnderſtande a longe ſeaſon, as an hundreth, a thouſād or 10000. yeres, he addeth thereunto immediatlye *in perpetuum*, that is into the eternity, or for euermore. And like as the eternity is appointed for the righteous, ſo is there an euerlaſting eternity ordeined for the wicked. For the Lord ſayth plainly. They þ haue done good, ſhall come forth to the reſurrection of life: and they þ haue done euil, to the reſurrection of iudge-

Iohn. 5.

ment

ment. Note here the maner of ſpeche, to the reſurrectiõ of lyfe, and to the reſurrection of iudgement. Nowe haue I ſhewed afore, that this ſaying, to riſe vp vnto the reſurrection of iudgement, is aſmuche as to riſe to a continual & ſtil remaining ſtate in the whiche ꝑ bodies raiſed vp endure perpetually in torment. We finde alſo the like in ꝑ ſame goſpell of Iohn, that the Lorde ſayth: *Who ſo beleeueth on the ſonne, hath eternall life: but hee that beleeueth not the ſonne ſhal not ſee life, but the wrath of God abideth vpon him.* Loe, what could be more euidently and pithely ſpoken? Hee ſhall not ſee life, Iohn. 3. 36

life, sayth the Lorde. Item: the wrath of God remaineth vppon him. If he shall not see life, how shal he then, as yonder men say, be preserued or saued? Item: If the wrath of God abyde vppon him, then surely the vengeance, that is, the paine & punishment, shall not be taken away frō him. And note, ẏ he sayth: the wrath of God abideth, yea abideth on him. As if he would say: the punishment hāgeth vpon him, sticketh fast, moueth not away, altereth not, but worketh in the vnbeleeuers without ceassing for euermore. The Lord sayeth: *All*

Mark. 3. 28 *sinnes shall be forgeuen the children of men, & also the blasphemies*

mies wherwith they blaſpheme. But who ſo blaſpheməth the holy Ghoſt, hath no for giueneſſe for euermore, but is giltye of eternall iudgement. For euermore, ſaith he, hath he no remiſſion.

And hereunto he addeth: he is in danger of eternal iudgement, that is, he ſhalbe puniſhed with euerlaſtinge continuall puniſhment. The Lord ſayth moreouer in the ſame Euangeliſte: *better it is for thee to enter into lyfe halte or lame, then hauinge two fete, to be caſt into hell fyre: the fire that neuer quencheth, where their worme dyeth not, and theyr fire goeth not oute.* Wherein he repeateth once againe, that the Mar.9.45.46

fire

fier neuer quencheth, and addeth therto, that the worme neuer dieth. Wherfore as ỳ bodyes euer cõtinue, so endureth their worme also perpetually. For the worm liueth and is susteined onelye of the body or carcon. S. Iohn also sayth in his reuelation: *if any man worship the beaste and hys image, and receiue his marke in his forhead, or on his hand: the same shall drinke the wine of the wrath of God, which is powred into the cup of his wrath. And he shall be punished in fire & brimstone, before the holy Angels & before the Lambe. And the smoke of their tormente ascendeth vp for euermore, and they haue no*

Apo. 14. 9. 10. 11.

rest

reſt *day nor night.&c.* And the like is repeated in the 20. chapter Thus much of eternal damnation.

CHAP. 29. Of eternall life and ſalvation, and that there is an eternall life.

NOwe reſteth, that in the end of this booke we collect, ſomewhat oute of the ſcripture, cõcerning euerlaſting lyfe, and the moſte perfecte ſaluation of all elect, which is our only expectation & only hope, that wee vndoubtedly looke for and truſt to inherite, and that thorow the benefite and merits of our Lord Ieſus Chriſte. That there is a bleſſed and eternall life, no man can deni, vnles he be altogether

an enemy of God, & except ther be in him no life at all. For if there be no euerlasting life, and no euerlasting saluation, then is there also no God: or thoughe there were one, yet were he neyther true nor iust, seing that vnto all righteous and faithful, he hath promised eternall life. But a God there is, who is true and righteous: therfore is there also an eternall life & saluatiõ, which he hath promised to faithfull beleuers. This doth holy scripture recorde with these witnesses.

Psalm.27.13 Dauid sayth: *I beleue and truste to see the riches of the Lorde.*

And in the gospel the lord saith:

Math.25.34 *Come ye blessed of my father. & pos-*

poſſeſſe the kingdome, whiche hath bene prepared for you from the beginning of the worlde. Item, *O thou good and faithfull ſeruant: thou haſt bene faithfull in a little, I will make the ruler ouer much: enter into the ioye of thy Lord.* Ibid.21.

Paule alſo ſayth: *if we haue a ſure hope in Chriſte Ieſus onely in this life, then are wee of all people the moſt wretched.* 1.Cor.15.19

And with manye wordes to the Hebrwes treateth he of the euerlasting reſt. Heb.4.

But in the 11. chapter he ſpeaketh of the hope of the faithfull: They deſire a better countrye, ỳ is to ſay, an heauenly. Item. Hebrues. 13. we haue heere no re- Heb.11.16 Heb.13.14.

maining citye, but we seeke one for to come. For holy scripture calleth eternal lyfe the kingdom of God, the kingdome of the father, the native countrye of heauen, the ioi of the Lord, the blessed rest, and euerlasting lyfe. S. Peter speaketh very euidentlye
1.Pet.1.3.4 and plaine: praised be God, the father of our Lord Jesus Christ which accordinge to his abound:nt mercy, hath begotten vs againe vnto a liuely hope by the resurrection of Jesus Christe from death:, to an inheritaunce immortal and vndefiled and that perisheth not, reserued in heauē, for you, whiche are kepte by the power of God thorowe faith vn to saluation. &c.

CHAP. 30. VVher the place the of faithfull is.

YEt are there some, that aske where the region or place of the blessed and faithful beleuers is. Of this haue all righteous & godly men had euer one opiniõ: namely, that the dwelling of the liuing shalbe with God, according to that, whiche the Lorde saieth in the gospell: blessed are they which be of a pure hart, for they shall see God. And though God be euery where, yet will he not be sene in this time, but principally in the time to come, and in heauen, accordinge as Moses hath written, no mã shall be able to see God & liue. Therefore is Math. 5. 8 Exod. 33. 20

it necessary for vs to depart out of this time, and to be brought else where: namely the place ꝑ is aboue vs, where God dwelleth in a lighte, that no man can attaine vnto, as Paul sayth. For there wil he be perfectly sene of his. In S. Luke it is red, that *Abrahams* lappe, or bosome, is aboue in the heigth: but the harborowe or dwelling of ꝑ damned beneth in the depth. It is found also, that Helias was in a fyrye char et takē hence and caried vpwards into heauē. And in Iohn dooth oure Lorde Iesus Christe pray, saying: *father, those whom thou hast geuen me, I wil that, where I am, they also be there*

1. Tim. 6. 16

2. Reg. 2. 11

Iohn. 17 24

with

with me, that they may see mine honor and glorye. But in this, ỹ I haue treated of afore, it is manifestly declared, that the heauē is the same rowme and place of Iesus Christ, into the which he is bodely taken vp in his glory. Wherof then it foloweth of necessitye, that the heauen, into the which Christ ascended with his true body, is euē the same place and rest, that ỹ faithful beleuers are taken vp into.

And into the same heauen desired Steuē to be receiued whē he lifte vp his eyes into heauen and saw at the right hand of the father Iesus standing, to whom he committed his soule, and said

O Lord Jesu receiue my spirit.

CHAP. 31. Howe the saluation shall be.

BVt what the same life, and of what sorte, fashion and maner the saluation of the faithfull shalbe, or what the electe do or occupy in heauen, can of mortal men not perfectly be spoken. For. S. Aug. also in his 22. boke *de ciuitate Dei. cap.* 29. sayeth.

De ciuitate dei. Lib. 22. cap. 29.

If I will say the truth, I cannot tell, after what manner the operation, reste, and quines of the blessed in heauen shall be. For the peace of God excelleth and passeth all mans vnderstanding.

And likewise speaketh also S. Paule out of the Prophet, concerning the quality, fashion and manner of eternall life: *the eye*

Esay. 64. 4
1. Cor. 2. 9

hath

hath not ſene, and the eare hath not heard, neyther haue entered into the hart of man the things which God hath prepared for them, that loue him. Wherefore touching the excellencye of eternal life, though all were ſpoken that the tonges of mē wer able, yet ſhould it be hard for them to attaine, and by words to expreſſe the leaſte and ſinalleſte portion thereof.

For albeit we heare, that the kingdom of Chriſt be filled with glory, ioy, and ſaluation, yet the things that are named, continue ſtill farre from oure vnderſtanding: yea they remaine wrapte, as it were, in a dark ſpeche and

in

in a miſte, vntill the daye come wherein he will open and geue vnto vs his glorye. Therefore when the holy Prophets could with no wordes expreſſe the ſpirituall ſaluation, as it is in it ſelfe: yet as much, as was poſſible, they deſcribed & ſet it forthe by outward and bodely things. Therefore we maye alſo, I ſuppoſe, by outward and corporall thinges gette vp, as it were by ſteppes, to things inuiſible, and purchaſe vnto our ſelues an vnderſtanding of ſpirituall & euerlaſting good thinges. For S. Paule to the Romanes, ſpeaking of the knowledge of ỳ true, onely, and eternall God, ſaythe, that

that gods inuisible things, namelye his eternall pöwer and Godheade, are vnderstande yf hys workes be pondered and considered. And out of the good thinges that here vpon earthe, are geuen vnto men, hath the Poet Marcellus verye godly and wel concluded and counted, ẏ the good things, which for the blessed are prepared in the life to come, shal be suche, as now can not be considered and expressed. And thus he sayth. Rom.1.20

O Heauen, that art the throne most hie,
A beautifull crovvne faire & worthy.
Hovv vvonderfull, pure and excellent,
Art thou beset in firmament.
VVith starres, with sun, & moone doutles,
Replete with ioy and much gladnes:
VVhich

Marcellus de piscibus

VVhich God for vs hath prepared.
And cattell to giue hath not spared,
VVaters and woode, with many a hill,
vinyardes, medovves fayre fields to til.
Pleasant on earth and commodious:
Thy dwelling, O Lord, hovve precious
Is it? All full of honor and glory
For thy celestiall host with thee.

Moreouer holy scripture speaketh very simply and plainely, ꝑ eternall life consisteth herein, ꝑ we shall see God, and haue the fruition of him, in whome is the fulnesse of all good, and without whom nothing can be desired or found, that is good, beautiful or pleasant. For eternall lyfe or eteruall saluation is nothing else but mannes euer lasting and alway continuing state, whiche by meanes of the best things of all,

is

is fully perfect.

The state is giuen vs, thorow the beholding or sighte, thorowe the fruition and thorowe the cõmunion or felowship, which wee shall haue with the blessed God in the world to come.

Hereof is it that S. Augu. saith Lib. 22. De ciuitate Dei. cap. 29.

If I demannded, what the blessed shall do in this spirituall body, I shall not say that I nowe see, but that which I beleeue. Therfore I say, that euen in this bodye they shall see God.

De ciuitate dei lib. 22. cap. 29.

Thus also did holy Iob holde thereof, and sayd: I shall see him to my selfe, and mine owne eyes shall see him, yea I and none other. Euen of this occasiõ spake S. Augustin in the last chapter

Iob. 19. 27

of

Lib.22. cap.Vlt.

of this 22. boke, that ỹ corporal eyes of the bodye raised vp shall execute their office, that is, they shall see. What he farther treated of the beholding of God, it is penned at large, in the 112. Epistle, which he wrote *ad Paulinam*. Our Lord Iesus saith also in the holy gospell: *this is the eternall life, that they knowe thee to be the onely true God, & whō thou haste sente Iesus Christe.*

Epistle. 112. ad Paulin.

Iohn. 17. 3

This knowledge is not only beleefe, and the knowledge of vnderstanding: but also the present beholding and fruition of God, and the fellowship with God, which after this life shall happē vnto all faithfull beleuers. For

Paule

Paule sayd: *We see now thorow a glasse in a darke speaking, but then face to face.* For sayth is a stedfast substance of things that we hope for, and as a beholding or sight of god: albeit somewhat more darke, and not so euident & cleare as shall be that, which, as a rewarde of faithe, shall be geuen to the faithfull in the world to come. To see face to face is nothing els but to vse, enioye, & haue the fruition of all thinges: presently, also to behold the promisse, and perfectly to be partaker thereof. Therefore sayth the holy Apostle Iohn yet more euidently: dearely beloued, we are now the children of god, and yet it

1.Cor.13.12

1.Iohn.3.

it dooth not appeare what wee shall be: but we know, that when he shall appeare, we shal be like him: for we shal see him as he is. With the which words. S. Iohn will declare three things: namely that euen nowe in this verye present time we are Gods children, and therefore also heyres. And though this be a great foredeale and an excellent iewel, yet the great and vnspeakeable glory that in time to come shall bee declared vnto vs, hathe not yet appeared. For we, saith he, shall be like him, namely our Lorde Iesu Christe: who accordinge to the saying of Paule, shall alter and change, our frail body, that he

he maye make it like vnto his owne glorified body.

Besides this, euen as he is, shall we see him: namely Christ the Lord, not onely as man, but also as very God. Therfore shal we see god as he is: namely god as the onely cheefe and highest good, in whom we haue al good thinges. For Paule sayth: *when all thinges are subdued vnto the sonne, then shall the sonne also be subiect vnto him, who vnto him hath subdued al things, that god may be all in all.* 1.Cor.15.28

And therefore sayde he also in the gospell: *that they knowe thee to be the onely true God.* Not þ Christ is not very god, but that 1ohn.17.3

the mysterye and the entreating of the sonne, oure mediator & reconciler, shal after the iudgemēt be no more so in heauen, as it hath bene afore vpon earth. But the only God, in the holy Trinity, shall be of all good, the ful perfecte sufficiencie to all faithfull. For al that we can wishe, thinke, and desire, shall only god geue, and be in all things.

And that is also the meaning and vnderstandinge of Paule, when he sayth: *God shall be all in all*. And hereunto serueth now the goodly sentence of S. Augustine, who sayth thus: God shall be the end of al our longing and desire: him shal we perpetually see,

1. Cor. 15.

De ciuitat. Dei. .22. cap. 30

see, him shall wee loue withoute tediousnesse and greefe, and him shall we praise without ceasing. For tediousnesse and greefe runneth customablye with saturation or fulnesse. As for vs we shal with the beholding of God, bee filled to the bodelye satis-fying: which filling shalbe as little tedious or greuous, as we are greued at the waters and riuers, ꝑ stil run into the sea, and yet oute of the groũd of the earth spring forth againe.

For the same cõmeth to passe withoute all mens tediousnesse, yea rather with greate ioye and commodity, seing they water & moisture all thinges, and make

thē fruteful. And hereunto serue uow these testimonies of ỳ scrip ture: the pzophet Dauid sayeth:

Psalm 16.11 *in thy presence is the fulnesse of ioy, and at thy right hand there is pleasure for euermore*: that is in the beholding of thee, is, and consisteth all ioy, and in heauen shall euerlasting pleasure be.

Item: *In thy righteousnesse*

Psalm.17.15 *shal I behold thy face: and when I awake, I shall wyth thy lykenesse be satisfied.* Unto the loꝛde also sayth the holy Apostle Phil

Iohn.14.8 lip: *Lord shew vs the father and it snffiseth vs.*

Therfoꝛe the Poet Marcellus, spake very Chꝛistianly and well in these his verses.

Hereof

HEreof hath God his name truely,
Becauſe the higheſt good is he.
For where he is, there is preſent
Much honor and glory excellent.
And therefore euery pleaſant thing,
That water and earth doth heere foorthe bring
And what in the aire is beautifull,
That may delight and be fruitfull:
There is in all that number not one,
VVhich is not ſeene at all ſeaſon.
VVithin the circle of heauen I wis:
VVhere the higheſt fathers dwelling is.

The bleſſed alſo and electe, ſhall in the heauenly, and eternal coũtry, with continual prayſe inceſſantly, laude and magnifye the name of God.

For when S. Iohn in his reuelation thought to ſignify & ſhew this, he ſayd: *I hard the voyce of many angels, which were about the throne and about the beaſtes* Apo. 5. 14.

and the elders. And I heard many thousands, that sang a newe song, saying: worthi is the lambe, that was killed, te receiue power and richesse, wisedome and strength, honor, glory, and blessing. &c. Moreoner the same eternall life shalbe altogether fre and discharged from all heauinesse, sickenesse and temptatiõs, wheras tempozall ioy, reste, and welfare of men is mixte with sorowe. And also the holy Apostle Iohn doothe witnesse: *I Iohn* (saith he) *sawe that holye Citie new Hierusalem, comming down from God out of heauen, prepared as a bride garnished for her husbande. And I harde a great*

voice

voyce out of heauen, ſaying: Beholde the tabernacle of God is with men, and he will dwel with them, and they ſhall be his people, & God himſelfe ſhalbe with them, and ſhal be their God. And God ſhall wipe awaye all teares from theyr eyes. And there ſhalbe no more death, nether ſorowe neither crying, neither ſhal there be any more paine: for the olde things are gone. And he, that ſat vpon the ſeate, ſayde: Beholde, I make all things newe. And hee ſayd vnto me: Wryte, for theſe words are faithfull & true. And hereunto in manner ſerueth all, that followeth after in the 21. chapter to the ende of the boke.

CHAP. 32. The ſoules departed, wotte not what they doe that are aliue, thereby any thing to be diſquieted.

De cura pro. mortuis agenda. cap. 13.

THerfore did holy Auguſtine alſo teach, that the ſoules of thoſe, that are departed, wotte not what they doe, which are aliue. Yet will I reſite his words Thus ſayth Auguſtine.

If the ſoules of thoſe that are departed, vvere amonge the doings of ſuche as are aliue, they shoulde, when wee ſee them in ſleepe, talke vvith vs: and then, I vvill not ſpeake of others, at the leaſte my good and faithfull mother, that by water and lande followed me ſo farre, to be with me, ſhould novve not forſake me. For God forbid, that he shoulde haue made that bleſſed life more vnfrendly or more terrible.

God forbid, that vvhen my heart doothe any thing preſſe and vnquiet me, she should not comfort me her ſonne, vvhome shee yet ſo entirely loued, that she could neuer ſuffer or ſee me heauye. Vndoubtedly it muſt needes be true that the holy Pſalmiſt ſayth my

my father and my mother haue forsakē me, but the Lorde hath taken the cure to keepe me. Psal.27.10

If our fathers nowe and mothers haue forsaken vs, howe can they be then in oure cares and doings? And if father and mother do nothing at all in our businesse, howe can we then thinke, that the other deade medle ought with vs, or knowe what we doe or suffer. The Prophet Esay sayth. thou O God, art our father: for Abraham wotteth not of vs, and Israell knoweth vs not. Esay.63.16

Seing then that such honorable patriarks wist not, what was don concerning theyre people, which came of themselues, to whom yet, as to Gods faithfull beleeuers, the same people was promised oute of theyr owne stocke: howe can then the dead open themselues the dore, to knowe and further the doings and not doings of them that are aliue? And howe shall wee bee able to saye that they, whiche are dead, were helped & eased, afore the euil came that folowed vpon their death: when they after deathe feele all the callamity and miserye of mannes life, that here happeneth vnto vs? Or be we in errour, that speake such things, and compt them to be in rest? Or doth he erre, that maketh the vnquiet waye of the liuing so care full, and full of combrance? I praye thee,

what

vvhat great benefite is it then, that our lord God promised the vertuous king Iosias: namely that he should die, because he shold not see the great misery, vvhich God threatned vnto all the land and people of Israell?

2. Reg. 22. The vvoordes of the Lorde vnto Iosias are these: Thus saith the Lorde God of Israell seeing that by reason of my wordes, which thou hast heard, thy heart hath melted, and thou hast humbled thy selfe before the lord, when thou hardest what I had threatned vnto this place, and to the inhabiters therof, namely, hovv they shall be destroyed, destitute and accursed, and thou therevppon haste rent thy garment and wept before my sight: Beholde I haue heard thee sayth the Lorde God of hostes. The plage shall not touch thee. Beholde, I vvill gather thee vnto thy fathers, & into thy graue shalt thou be layd in peace: and thine eyes shall not se all the plages, that I vvill bring vppon thys land, and vpon those that dwell therein. Lo, this king standing in avve at the threatning of God, did weepe and rent his clothes: and thorovve death, that came aforehande vvas he in safety from all miserye to come. For he muste afore depart in peace and take reste, leaste he shoulde see that greate calamitye. Therfore the soules of those, that are depar-

ted,

ued, muſte needes be in ſuch a place, vvhere they ſee not all that is done, and happeneth in the life of men.

All this haue wee taken and vvritten out of the 13. Chapter of Auguſtines booke *de cura pro mortuis agenda*.

If the ſoules nowe in euerla-ſting ſaluation haue a perfecte reſt, yea ſuch a reſte as their bo-dy, which they haue put of, hath not yet receiued againe: and ſee-ing that they are yet aliue, whō they ſpecially loued, while they were with them in body: howe much more perfect ioy ſhal they then firſt haue and poſſeſſe, whā theyr bodyes ſhall come againe, and when they ſhall ſee, that all their brethren, whome they in

thys

this life had loued so entirely afore, are together in honor and glory, when now ỳ time of frailty hath ceased, and when in the eternall time there can nowe no cause of heauinesse and grefe be thought vpon, nor founde anye more at all. Therefore the glory and ioy, which the mercy of god shall after the laste iudgeuente geue vnto menne, that are made whole againe of body and soule, shalbe without sorowe, and in al poyntes perfect. And like as the vngodly, and vnbeleuers, shalbe gathered together with the deuill and all his companions: so shall also the righteous & electe haue the ioyfull fruition of the com-

company and felowship of their head Iesus Christe, and of hys members, that is of all faithfull beleuers.

CHAP. 33. The faithfull shall know one another in heauen.

THen also shall the blessed knowe one another agayne, hauing ioy together, and reioysing in the obtained health. For if ther should be no knowledge, to what end then shoulde the bodies rise againe? Or what fruite and profit should the resurrection haue? Or how might the sentence of Daniel the Prophet be verified, when he saith: they that haue instructed & taughte other vnto Dan. 12.3

vnto godlineſſe, ſhall ſhine and be as light, as the ſtarres in the firmament?

When the Lorde was riſen againe from death, and had taken vpon him his glorified body: the Apoſtles knewe him, yea ſo perfectly and thorowly well knewe they him, that, as S. Iohn witneſſeth, none durſt ſaye who art thou? For they all knewe that it was the Lord. I paſſe ouer, that the Lorde ſpake in the goſpell, ſaying: *When the ſonne of man ſhall ſit vpon the ſeat of his maieſtie, then ſhal yee alſo ſitt vpon 12. ſeats, & iudge the 12. tribes of Iſraell.*

Luke. 22.

For if they that riſe againe, ſhall

shal not know one another, how shall then the Apostles iudge & geue sentence vppon those, to whome they preached heere in theyr life time? Note, that the Apostles shall iudge in ỳ roume and place of their lord to whom only is geuẽ all power to iudge: but this vnderstanding it hathe, that the apostles do then iudge, when they are theare at the Iudiciall court, as witnesses of ỳ righteous iudgemente of God, with the which hee condemneth the vnbeleeuers.

For whereas the vnbeleuers would not geue credence to the Apostles, that is to saye, theyr preachers, but cryed oute vpon

them

then as vpõ vngodly heretikes: when they nowe shall see thole pzesent w̃ the iudge of all men, they shall immediatly bee ouercome by the Apostles, and haue witnes in themselues, that they shalbe and are iustly cõdemned. And foz this matter read the 4. and 5. Chapter of the Booke of Wisedome, which serueth very well to this purpose. And seeing it is manifest, that, in the life to come, euen ẏ wicked shall know the good, howe much moze then shall one good person know another, and one faithfull another. In the transfiguration of the Lozd vpon the mount appeared Moses and Helias, and were

knowen

knowen of the three descyples of the Lorde: yea they knewe the Lord himselfe, thoughe he was nowe transfigured. Math. 17.2

Herevnto serueth it also, that Paule saieth: *ye are come to the citye of the liuing God, the celestial Ierusalem, and to an innumerable multitude of Angels, and to the congregation of the firste borne sonnes, which are written in heauen, and to the spirites of the perfecte righteous. &c.* Besides this, wee haue for vs the vnyforme and vniuersal opinion of al faithfull, which also witnesseth, that in the lyfe to come, the blessed shall knowe one another. He. 12.22.23

For when we talke of deathe, and of the state and case of the life to come, we say: thoughe we nowe must depart a sunder, yet shall wee see one another againe in the eternall countrey.

Socrates also, the righte famous and most excellent among all the wise men of the heathen, marked such a like thing, & saw it as in a dreame, when, as *Cicero* witnesseth of him, he was vnto deathe condemned of ỹ iudges or counsel, and nowe should drinke the poyson. For he sayde: O howe muche better and more blessed is it, to goe vnto them, that well and vprightlye liued here in time, then to to remaine here

In tuscula questi.

here in this life vpon earthe? O howe deare and worthy a thinge is it, that I may talke wyth *Orpheus*, *Museus*, *Homerus*, *Hesiodus*, with those excellent mē? Verely I woulde not onely dye once, but many & sundrye times allo, if it were possible, to obtain the same. &c. After this sort, like as in a dreame, dyd the good Philosopher, imagine in himself ioyes vaine and of none effecte. But we promes vnto our selus true assured ioy, in that we hope and knowe, that in the eternall and euer during countrey, after the resurrection of the dead, we shall see *Adam*, our firste father: *Noe*, the dearly beloued freende

Adam.
Noe.

of

Abraham. of God: *Abraham*, to whō God made speciall greate promises:

Moyses. *Moses*, the most gentle hearted man, and one, that had greateste experience of all the mysteries

Samuel. of God: *Samuel*, the frendly and louing prophet: *Dauid*, the king

Dauid. and Prophete, who was Gods elect according to his owne wil

Iosias and desyre: *Iosias* the most godly and best among all the kings

Iohn. Baptist. of *Iuda*: likewise *Iohn* the *Baptist*, holyer then whome, there was none borne of woman: and with all these, the holy Virgine

Mary. *Mary*, the mother of God, and highly replenished with grace

Peter. among all wemen.

Iohn Iames. Item, *Peter*, *Iohn*, *Iames*, chefest

chefest of the Apostles, with the other disciples of Christ: *Paule*, the famous tracher of the Heathen, and all the holy congregatiõ of the Patriarks, Prophets, Apostles, Martirs and faithfull beleeuers. Paule.

As for our glorified and pure vnderstanding & memory, nowe endued with immortalitye, the multitude and infinite number of the blessed, in our sayd natiue country, shall neither greue nor entangle the same.

From the beginninge of the creation, there was in Adam a wonderfull and excellent efficacie of vnderstanding and remembraunce, forasmuche as vnto all

things, and to euery one in especiall, what so euer was within the whole compasse of the world created, yea in paradise also, he gaue their names, and knewe euery one.

A much more excellent, more pure, and more cleare vnderstanding shall God giue, to the raised vpp and glorified bodies: so that they shall not lacke, nor be destitute of any thing at all.

And where as the blessed shal reioyce and haue ioye together one with another, yet shall all their delight be in the only God, who shall be all in all. Of these euerlasting & heauenly thinges, more & farther to write, I haue not

not at this present.

How be it there shalbe graciously geuen vs, things far greater, much more glorious, more ioyful, and more diuine, then we can comprehend, namely, saluation as it is in it selfe, in ỳ daye, when we, after the ouercõming and treading downe of deathe, thorow our Lord Iesus Christ, shall be caried vp, and taken to heauen, into eternall ioy and saluation. Touching the which, I haue hetherto writtẽ, not according to the Maiesty and worthinesse thereof, but after my small ability in most humble wise.

God the father of all mercye, thorowe hys deare sonne oure

Lord & redemer, Iesus Christe vouchsafe graciously to take vs poore sinners vp to his glory, & after the ioyfull resurrection of our bodye, that we long for, to geue & shewe vs the vnspeakable ioye, whiche he hath prepared for all faithful beleuers: that we euer liuing, and hauing ioy in him, may prayse him for euer & euer. that is from eternity to eternity.

So be it.

With Christ, euen in death, is life.

FINIS.

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